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NOTES AND COMMENTS

The First Woman Barrister in India

Our readers will remember the petition of Miss Hazra, B.A., B.L., to the Patna High Court, presented in November, 1921, which was then decided against her and which retained the prohibition against women being eligible to practise Law. Her appeal to the Privy Council against this decision was printed in the September, 1922, issue of this magazine, and all readers gave her their support and sincere sympathy in the fight she was making for the equal status of women with men in the legal profession. It is with great pleasure that we now announce that as a result of the passing into law of the Amendment of the Legal Practitioner's Act, Miss Hazra has now been enrolled as a High Court Vakil of the Patna High Court where she encountered her former disappointment. We wish her every success in her career as the first practising woman lawyer in India.

An Indian Feminist as Indian Representative to the League of Nations

Indian womanhood has a very good friend in Mr. Syed Hassan Imam, leader of the Bar in Patna, who has been appointed India's representative to the League of Nations in place of the Hon. V. S. Sastri. Mr. Hassan Imam was a stalwart supporter of the Woman Suffrage Resolution which was introduced in the Behar Legislative Council in November, 1921, and did a great deal to help the campaign then of the Women's Indian Association. His charming and clever wife is a through and through believer in the abilities of women and in the justice of their getting equal opportunities to show their powers, Mr. Imam also supported Miss Hazra's claim at that time for enrolment as a pleader. They are an ideally mated couple and women may well feel pleased at their new representative among the Five Great Powers. Backward Behar is anything but backward in these days.

Support our Supporters!

The new elections for the Legislative Assembly and the Legislative Councils will soon be upon us. Many candidates are already opening their election campaigns. Now is an opportunity for women to show their gratitude to the men who championed their enfranchisement during the past three years. Women voters and non-voters should help to secure the return particular to the Legislatures of Dewan Krishna Nair, Rao Bahadur Desai, Mr S. M. Bose, Bahadur Mr. Devaki Prasad, Pandit Narayan Gurtu Mr. T. V. Seshagiri Aiyar, Dr. Gour, and Mr. Joshi. For we know we can trust them to help our movements in the future just as they did in the past. There are numbers of reforms affecting women's lives for obtaining which we will need their valuable and already tested help. We mention those who were the Movers of Woman Suffrage Resolutions, but all those who voted in favour of our measures ought also to have our support in deeds as well as words.

"A Straw shows how the Wind Blows"

The following announcement appeared in the weekly Notes to *New India* of a correspondent from Nellore, a prosperous town in the Madras Presidency: "It was rosolved (by the sitting of the Municipal Council) that the local Jubilee Hospital be used as a separate polling station for the lady voters for the Legislative Council and the Assembly." Nellore was the first town that nominated a woman Municipal Councillor and it is the first to make public arrangement for its new women voters. It will be a great convenience to women voters that the elections for the upper and lower Legislatures will take place on the same day. It will be an historic occasion for many women who will then have their first opportunity of taking their share—a responsible one,—in electing their representatives to make laws for the Nation, at a very critical time in its affairs. Nellore has waved its feminist flag. Well done again, Nellore!

Women and the Shame of the Kenya Decision

Women everywhere in India will share with their men folk in righteous indignation against the decision of the British Parliament to impose degrading limitations on Indians in Kenya. Mrs. Sarojini Naidu presided at a mass meeting held on the sands in Bombay which assured Indians in Kenya of deepest sympathy and pledged itself to adopt all possible means to reverse the decision of the British Government whose settled policy, stated the Resolution, "based upon racial discrimination and color prejudice, is to humiliate India wherever and whenever possible." Mrs. Avantikabai Gokhale also spoke at this meeting. The Branches of the Women's Indian Asso-

ciation have already protested against the indignities and injustices imposed on Indians in Africa, but matters have now come to such a state of world-widely advertised insult of the whole Indian nation that women belonging to all Associations should make their protests heard.

Women's Home of Service, Madras

During its first month of working, the Baby Welcome Centre attached to the Women's Home of Service, has registered 1000 attendances, of children, and a large number of women. Over 300 individual cases were treated with simple medicines. This experience shows how much needed such Centres are in every suburb of a city and in each muffasal town. Over 40 pupils are now taking advantage of the classes held in the Home in Rattan work, pillow—lace, sewing, knitting, weaving, Samskrit and conversational English.

On the 7th Sept. Lady Willingdon paid an early morning visit to the Home to see the Baby Welcome Centre at work. Dr. Annie Besant also was present. They expressed themselves very pleased with all the arrangements. Her Excellency kindly made her visit the occasion of a further gift to the Home of a Maternity Box which will enable the Nurse in residence to undertake urgent labor cases in the vicinity. The visitors were much interested in the pillow-lace class and in the specimens of rattan work, of which Her Excellency bought one. A number of photographs of the children, visitors and members of the Home Committee were taken.

Two Indian Nurses go to England

For the first time Indian ladies are proceeding to England for training as Nurses. Miss Maula Baksh of Kashmere and Miss Lavinia Mawa of Naini Tal have been selected for this opportunity by the Executive of the Women of India Fund which will pay their expenses. Her Excellency Lady Reading is paying out of the Women of India Fund for the training alse of two high caste Indian ladies at the Dufferin Hospital, Calcutta. A tremendous amount of progress has to be made in the nursing profession in India. Burma has passed a fine Nurses, Registration Bill which will ensure high status and adequate pay for the Burmese nurses. Madras Presidency is commendably following Burma's precedent and a similar Bill is to be introduced at the next session of the Madras Legislative Council.

Srimati Sarala Devi Choudhuri

Since the days of the partition of Bengal when Sarala Devi Choudhuri was the first to make the singing of Bande Mataram a national mantram rousing patriotic action, she has been an outstanding figure in India's struggle for Swaraj. Many wounds has she received in the fight,—loss of property, imprisonment of husband, travels long and wearisome, separation from her loved sons in the course of her patriotic services. But the crown of sorrows has now been placed on her brow by the unexpected death of her brave husband. His passing away has certainly been hastened by the sufferings he underwent in connection with the stand he made for the liberty of his country in his discipleship of Mr. Gandhi. Sarala Devi is known all over India and deep sympathy is going out to her from everyone who has met or read of her. Pandit Rambhuj Dutt Chaudhuri was an eminent social worker as well as political leader, and his death has helped to unite the Hindus Mussalmans and Sikhs of the Panjab.

A Women's Co-operative Society

In Tinnevelly in the south of the Madras Presidency over a hundred women gathered this month at a meeting called to inaugurate a Women's Co-operative Society. They were of all castes and creeds and were presided over by Rao Bahadur N. Gopalaswamy Iyengar, Registrar of Panchayats. A member of the Legislative Council also addressed the meeting. The ladies selected their office-bearers, Mrs. Ponnuswami being elected President. The South Indian women are famous for their thrift and for their care of money. It is satisfactory to find them now appreciating the value of co-operative banking and supply and demand, instead of tying up all their money in jewellery. If women will more and more encourage the circulation of money there will be more chance of success in the promotion of Indian industries and Indian-capitalised concerns. Salem women were the first to start such a Women's Co-operative Society and its shareholders have steadily increased in number. May many more arise and succeed in the service of women and Mother India!

Thackersay College for Women

The College Department of the Indian Women's University has recently been removed from Hingne, Budruk, which is five miles outside Poona City, to a new building quite near the city which has been erected in accordance with the wish of the late Sir V Thackersey. Accomodation for about fifty lady students is also provided in a new hostel adjoining the College building, for which a Donation for Rs. 35,000 was given by Mr. Mulraj Khatan of Bombay. A large and distinguished audience gathered for the opening ceremony. It is sad that the devoted Professor Karve had to deplore lack of appreciation and moral courage on the part of the people who were still unwilling to take advantage of the facilities provided by the University. Nevertheless twenty graduates have passed out of the University of whom it is good to know fourteen are now working for the cause of women's education at different centres. Eighteen women teachers have also completed their training of three years in the Normal School affiliated to the University.

Bombay Women Graduates

The Bombay Presidency Women Graduates, Union has instituted a very worthy service to the

poor children of the city. They held an entertainment for the first group in the grounds of the Elphinstone High School. Mrs. F. D. Lam was the presiding genius and benefactor of the occasion. Women Graduates should be foremost in such play-schools for children. The highest results of the higher education must show themselves in aspirations for a higher standard of happiness for the life of the many, and a consecrated life of service to that end.

Success of an Indian Lady Graduate

Miss Sujaya Bose, M.A., daughter of Babu Sasi Bhusan Bose, M. A. of Chotta Jagulia, 24, Perganas, Bengal, has obtained the Degree of Master of Education in the University of Leeds, England. After taking her M. A. Degree in English Literature in the Calcutta University she went to England, and obtained her Diploma of Teaching after two years' training under Sir Michael Sadler in Leeds. On her return to India she obtained permission to submit a thesis for her Doctor's Degree and chose as subject "The influence of Western Civilisation upon Education in India." She has just heard of her success in the examination and has been admitted to the Doctor's Degree. She is to be warmly congratulated.

Mrs. Jinarajadasa

Since attending the Rome Congress of women Mrs. D. Jinarajadasa has been travelling in Sofia, Roumania, and Bulgaria, where she has addressed large audiences on her favorite subject "Indian Womanhood." Thus she widens the links of sisterhood,—a facet of world brotherhood which has been too constantly overlooked. She and her husband travel next to Sweden, Russia and Germany.

Interesting Educational Statistics

A comparison with Burma shows that Buddhism is doing more for education than Hinduism. For 120 literates per mille in Bombay Presidency Burma shows 376; for 14 literate females per mille in Bombay Presidency Burma gives 61 per mille. The Hindus show twice the number of Muhamadan literates, both male and female, in the whole of India.

The Baroda experiment of compulsory education is watched with interest by everybody in India. The progress of literacy in Baroda can be guaged from the following figures of literates:

In 1901, 163 males and 8 females per mille;
In 1911, 175 males and 21 females per mille;
In 1921, 210 males and 40 females per mille.

By comparison between the figures of 1891 and 1911 we find that the outstanding feature is the great rise in female education, the number of literate females having increased by nearly 60 per cent. From 1911 to 1921 the number of literate females increased from 1,78,000 to nearly 3,00,000, showing an increase of nearly 70 per cent.

WOMAN AS MOTHER

BY ANNIE BESANT, D. L.

Many are the parts played by the feminine half of human kind in the evolution of Humanity; we see her as slave, drudge, mill-hand, employed in manual labor with the men of her class, but worse paid, and as a factory-owner said before a Royal Commission in England on Factory Labor, "more docile". We see her as queen, amazon, warrior-leader of masculine armies, poet, novelist, singer, actor, and in later days entering the learned professions side by side with men; we see her as lover, wife and friend, faithful unto death. But her supreme office, that which builds alike Nations and Homes, without whom Humanity cannot exist, is woman as Mother. It remains for ever true as Manu said, that "God created Women to be mothers and to be Fathers, Men."

For Motherhood her physical body is built; the ineradicable difference, as Humanity is now shaped, is that Woman is the nourisher and Man the actor. In her predominates, physically, the glandular system, in him the muscular; the glandular is the physical organ of emotions, the muscular is the physical organ of activities. It is woman as Mother whom Nations have deified; she is spoken of by Manu as "the Devi" (the angel), "the Light of the Home;" in eastern countries the oldest Mother takes highest rank in the household; she rules the men of the household, and men of even mature age will obey her; her authority is final. This is at once the future strength and the present weakness of all social movements in India. The seclusion of Indian women, over a large part of India for some centuries, has narrowed their views and their sympathies, and the prevalence of the English education of boys while, until lately, girls were outside it, has deprived their opinion of weight in public matters, while in social customs, affecting home life, they have remained supreme. Religious by heredity and training, her religion is more devational than intellectual in most cases, more ceremonial than philosophical; she is a passionate devotee, but in modern times rarely a sage. For centuries she has not taken active part in public life, save when born in Royal families, as she was wont to do in earlier days. But she is intensely practical, and what she learns she puts into practice. Very swiftly is she awakening now, and reclaiming her ancient power, in movements for Social Reform such as the abolition of child-marriage, the education of girls, the checking of infant mortality. These will never sweep the country until Indian women take hold of them and the change will then be rapid.

The need for women's help is great and pressing, for the strength of the Nation, the robustness of men, the prevention of nervous diseases to which educated men are peculiarly liable, with the premature old age which has replaced the long lives so frequent a century ago, these evils are

largely the result of premature motherhood, of ill-nourished childhood, of unhealthy conditions surrounding expectant mothers, the passing away of customs essentially hygienic, carried on under religious sanctions, unreplaced by similar care, based on scientific authority.

When women work in the factories, when they are crowded into large towns and dwell in congested chawls, they are flung into conditions unknown to the traditional village life, are left without help in adapting themselves to the new ways, and the infants die like flies, death-doomed ere yet they are born.

Let us glance at a few facts; in 1918, in British India, there were 8,430,560 births—a birth-rate of 35 per 1,000. In that same year the actual number of infant deaths was 2,252,034, a death-rate of 267 per 1,000. In the Central Provinces and Berar the birth-rate was highest, 43 per 1,000; the death-rate among infants was also highest; the ghastly number of 399 per 1,000 was reached. Under these circumstances, one wonders how many more die without record, and we know not how many of those who survive grow up feeble, ailing, and gradually wither away. One cause for this is child—motherhood. In Calcutta alone the recent Bengal census records 18,256 child-wives, of whom 14,749 are between 10 and 12 years of age. There are 2,696 child-widows, under 15. Malnutrition before and after birth is another and even greater cause among the poor; in our free schools for Panchama children in Madras, a medical examination showed that 78 per cent, of the little pupils were suffering from malnutrition. This is, in fact, the danger which threatens the life of the Nation, for it means low vitality and feeble grip of life. If epidemics sweep away millions, it is because such tens of millions are perpetually under-fed; starving fathers generate, and starving mothers give birth to infants that are starved before they are born. But this problem of India's poverty cannot be dealt with here. Let us rather consider what we can do to ameliorate the evils which at present we can cure.

The question of Public Health, including Child Welfare, however, is one to which England has only awakened quite recently as being a National responsibility, for the Ministry of Health was only established in 1919, to co-ordinate the various Government Departments concerning the Health of the Nation. A Ministry of Health is sorely needed here in every Province, and it should specially concern itself with Child Welfare. The clash of the two civilisations, eastern and western, is here one of the greatest obstacles, and the Government of Madras did well in appointing a Committee to investigate and report on the indigenous systems of medicine; the report has just been issued. For the huge needs of India can only be met by utlising to the full her own resources, the Health Ministry being placed under Indian control. One of the wisest things done by the Lady Chelmsford All-India League for Maternity and Child Welfare are the classes held in Delhi for the improvement and training of the Indian midwives, or dais.

An agency that should be developed here for the care of expectant mothers among the poor, is an adaptation of Maternity and Child Welfare work, carried on in some of the large provincial towns in England by their enlightened Municipalities, such as that of Bradford in Yorkshire. The care of mother and child is bestowed upon them during the ante-natal as well as the post-natal period, and the mother is attended to and helped in her own home, or in the Maternity Hospital, as the case may be. Some Lectures illustrated with lantern-slides prepared by himself were delivered in Madras by Mr. C. Jinarajadasa and aroused much apparent interest among the City Fathers; but nothing has come from them. The appeal must none the less be repeated to the educated Indian public, until it is induced to take up the problem seriously, in order to solve it.

An educational campaign among the educated is needed to spread among the masses through lectures knowledge of mother-craft, of the care needed before and after birth, of the healthy feeding of young children, the basis of strong and healthy men and women. Nothing in later life can make up for the malnutrition of the infant and young child, and no subsequent care can remedy the injury wrought by ignorance or carelessness on the child-body. Physical care is the supreme need of the young child, food, good air, sufficient sleep, happiness and guarded freedom. If too many of our college youths are weedy and anaemic, and are tired out nervously when they have "finished their education," are weary and languid instead of being full of energy and joyous springing life, the cause may be sought in over-young parents, ill-chosen and often over-stimulating food, and too little sleep in childhood and adolescence.

For the children of manual workers and of small traders, clerks, and all with limited means we need pre-natal and post-natal clinics, Mothers' and Babies' Convalescent Homes, Day Nurseries for children, whose mothers are employed in factories—a National fault in any case—play-schools for the little ones of four or five to seven years old, medical inspection of all schools, and diaries for the careful recording in every school of the health and growth of each student. For women manual workers we need legislation, giving maternity—benefits—wages during at least six weeks before and two months after childbirth with the very lightest work amid pleasant surroundings. Freedom from anxiety, from roughness of language and manner, from any unkindness or harshness, is the right of expectant mothers; these things affect the unborn child and handicap the harmonious development of the plastic form.

The United States has an organisation, the "Federation for Child Study" intended "for the purpose of helping parents to make their parenthood more intelligent, more efficient and of the highest

use to their children." One of the results of the study was to discover " that a large part of our child population suffers regularly from malnutrition. We have seen that a large part of the juvenile delinquency arises from the neglected leisure of the children." A Play-School was established for neglected children, with the happiest results. This is an idea which might be utilised in India.

Bombay started an Infant Welfare Society in 1919, and has eight centres running in 1923. 689 children received milk or were fed at the centres during last month. The attendances during the month were no less than 12,562, and the Health Visitors paid 2,789 visits to mothers in their homes.

The Lady Chelmsford League has issued a useful little book on *Maternity and Infand Welfare*, wherein much practical advice is given on the ways in which Health Visits may help the women they visit. Here in Madras, Lady Willingdon is carrying on an active crusade on behalf of the welfare of the little ones, with the marvellous energy and unwavering kindness which are her distinguishing characteristics. In Delhi, there is an admirable "Baby's Welcome," where two self-sacrificing women devote themselves to the care of the infants and the helping of the mothers. All these are signs of the awakening social conscience, and when the Women of India really take hold of this matter, they will work a revolution, and become the saviours of the children of the poor.

(The Maternity and Child Welfare Quarterly)

THE STATE OF MIND

If you think you are beaten, you are ;
If you think you dare not, you don't ;
If you'd like to win, but you think you can't,
It's almost a cert, you won't !

If you think you will lose, you're lost,
For out in the world you find
Success begins with a person's will—
It's all in the state of mind.

Full many a race is lost
Ere ever a step is run ;
And many a coward fails
Ere ever his work's begun.

Think big, and your deeds will grow ;
Think small, and you'll fall behind.
Think that you can, and you will—
It's all in the state of mind.

(The Dawn)

WHAT THE REFORMS HAVE DONE FOR WOMEN

BY MARGARET E. COUSINS, B. MUS, J. P.

Now that the elections for new Councillors and Members of the Legislative Assembly will soon take place it is useful to review the achievements of the out—going Conncils as regards the women's movement. It is a species of political stock-taking preliminary to a new season of effort.

The famous Political Economist, Lecky, stated that the level of a nation can be judged by the position of its women. If this be so, then the status of the Indian Nation has risen even higher than that of the British people by the status that has been given to it by the legislation concerning women which has been passed since the Reforms were introduced into India, for women here are enfranchised on exactly equal terms with men while in England only women over 30 years old may vote. Before that day, women were not recognised as citizens by the British law in India, and only figured in connection with their ability to be prosecuted for delinquencies or to be assessed as rate and tax-payers. In areas in India and Burma which comprise a total of 150 million people, women now have exactly the same rights of voting as men. Six years ago, such a revolution in the status of women could not have been imagined possible, nor would it have been possible but for the Reforms. Had the question of recognising Indian women on terms of political equality with men rested on the decision of the British Parliament, the enfranchisement of women would have been postponed on every kind of misrepresentation and ignorance and prejudice. It had been almost an article of faith in Great Britain that the East had an harem idea about its women. Those who worked for women suffrage in Britain were constantly being confronted with the argument that if women were given votes in the Mother of Parliaments, her great Dependency would lose respect for her authority! Marquis Curzon was one of those who hammered this idea into the English people. Indeed it became so ingrained in the minds of British politicians that it is not too great an assumption to say that they thought they were quite safe from the possibility of political freedom for Indian women through giving power into the hands of Indians themselves to deal with the question, and this especially as the two Indians who had been on the Southborough Franchise Commission had opposed the extension of the vote to women. In the Montagu-Chelmsford scheme, Sir Sankaran Nair had been the only supporter in high circles. How little they knew of the spirit of the educated Indians and of the veneration which is accorded to Indian women!

Not only on the side of citizenship, but in matters regarding the entrance of women into the legal profession, in matters regarding sex problems and labor conditions, a detailed examination of the Bills passed by the Legislatures under the Reform Act shows a most remarkable power possessed by these bodies and exercised by them in support of the ad-

vancement of women's status. There can be no question that the Reform Act has definitely increased the power of Indians to legislate in relation to questions affecting the status and conditions of women and the care of children, the result being that a number of important and far-reaching reforms have already been passed into law.

Undoubtedly the most important of the Reforms relating to women, passed since the Reforms, has been the Woman Suffrage Resolution on terms of equality with men of the Madras and Bombay Legislative Councils in 1921 and 1922 by substantial majorities, and in 1923 in the United Provinces unanimously, and in Burma, after an unanimous vote in favor of it by the old Council, its incorporation as an integral part in the new Burmese Reform Bill.

Woman Suffrage in India is based entirely on property, rent, assessment, or academical qualifications. There is no different age qualification for men and women such as the British women still chafe under. By a large majority the Legislative Assembly voted in favor of granting its franchise to the women of any Province which might previously have granted the Legislative Council vote to its women. Thus women have been immediately recognised as a responsible and helpful half of the nation right at the outset of its career Self-Government. "Where women are honored there the Gods are pleased," said Manu, the Lawgiver. But this is not merely honor, it is democracy, common-sense and justice, and will ensure the balanced progress of a whole people.

It is recognised that the administration of Local Government forms an excellent training ground for the more difficult decisions necessary in casting the Legislative vote. Women in Bombay Presidency and in the United Provinces had the Municipal vote for many years before the Reforms, but in Madras Presidency and Behar and Orissa the power of nomination and election to all the self-governing bodies such as Taluk Boards, and Municipal Councils has also been granted to women, and in a number of places it is being taken advantage of. Women voters have come forward surprisingly well in many of these elections. It was a direct result of the Reforms that four women were entitled to stand for election to the Bombay Corporation, for instance, and the voters of that city are to be congratulated on having returned all the four women candidates. Even Bengal, which is so conservative in its treatment of women, has now a Woman Municipal Commissioner for one of its Calcutta districts. Already about fifteen women are serving on Local-Government Boards throughout the country. Both negatively, through the Non-Co-Operation movement, and positively, through their interested share in local elections, the interest of women in politics has been greatly stimulated by the results of the Reforms. In November this year the qualified women of Provinces comprising a population of 150 millions will vote for the first time under British administration.

(To be concluded)

STRAY THOUGHTS ON CHILD-TRAINING

HINTS TO PARENTS

Great educationists say that education begins in the cradle. This is a real fact and requires careful thought and attention on the part of every one who has to deal with a child, especially the mother. The process of the child's opening out into the world is not only wonderful in itself but also reveals to us how to help the child's speedy and healthy growth. The first stimulus for the child's awakening into the world is provided by Nature and it may be said to be the *want* felt by the child now and then. This want is what we call hunger and is, therefore, internal. Whenever the child feels hungry his instinct is 'to cry' and the mother or some one in her place suckles him and the hunger is temporarily satisfied. By repeated experiences of this kind, the child begins to know within himself of an object outside him which satisfies his feeling of want. (That object is milk.) In course of time the child awakens to the presence of a living being through whom the milk that satisfies his want comes. In the consciousness of the child a link is thus established between the want and the milk on the one hand and the milk and the mother on the other. It may be said that with the beginning of the feeling of the mother's presence the power of observation also begins in the child. The next stage in the process of the child's awakening is the longing to see the mother whom he has begun to recognise. It is here that the real work of the mother begins for the child. She has to observe and tend the child in the same way as the gardener does the tender plants and find out ways and means for his growth and for this much wisdom is required. The mere presence of the mother often awakens in the child a craving for milk and ignorant mothers spoil the health of the child by yielding to him. Children should be fed at regular intervals only. This establishes a healthy habit. The cry of the child may not always be on account of hunger and this fact the mother should be able to find out and thus put an end to a possible bad habit.

The child is a great responsibility to the parents who should bear in mind that he *is a soul* with his own thoughts and feelings latent in his nature and that they can help or hinder the development of these. That is why it is necessary that the mother should have pure thoughts and feelings and do noble acts so that they might be impressed on the very nature of the child growing within her womb. I have read of an incident which a scientist has given to prove that the mother's thoughts, feelings and acts easily affect the child within and are reproduced by him when he comes to proper age. There was a mother who always took delight in being present at a slaughter-house when slaughter was actually going on. Her feelings and thoughts at those moments were so far impressed on the child in the womb that when he was born and grew

to the age of 5 or 6 he delighted to take a sword and chop up the animals that he saw. So we must be very careful even about the very earliest impressions of the child.

The child grows by observation and therefore the parents can help its growth in an intelligent way if they wish. Indeed it is not too much to say that the parents are (and more especially the mother) the first teachers, and the future of the child depends to a large extent upon the thoughtful and sympathetic way in which they draw out the power of observation in the child. The objects presented to the child should be carefully chosen. They should not be ugly things or ugly colors and the surroundings of the child should ever be clean, pure and beautiful, and this is equally important when the child becomes conscious of his surroundings. For when the child's tender mind once grasps ugly impressions in these early stages he has great difficulty in eradicating them, and more often than not they remain. Thus the power behind the mind goes in a wrong direction and the parents become the cause of the creation of a wrong channel in child's life. A child who becomes accustomed from the beginning to see ugly things and ugly colours, and also disorderliness, fails to grasp beautiful things or beautiful colours in Nature when he grows up. Nature seeks harmony, and disorderliness is a great obstruction to the mental growth of the child towards harmonious perfection. A child whose early impressions are disorderly and who cannot therefore keep outside things orderly loses one of the most important factors of life which is the artistic sense. Not only this, the child's mind becomes confused even as it grows and no clear-cut thoughts are sought for and retained. Reacting to the bad environment the child becomes rude and hard in nature and loses the power of appreciation. He cannot learn to express love and compassion if early impressions are distorted and ugly. It, therefore, becomes a necessity for the parents to keep very careful watch over the objects, emotions and thoughts and also over the surroundings of the child on which he exercises his power of observation and through which he will learn to appreciate beauty in Nature.

Now, in observation, the child uses many channels. These are the sense of seeing, hearing, smelling, tasting and touching. The more perfect the senses are the more perfect will his observation be. Wise parents can help the child in all this. Take for instance the faculty of hearing. If from earlier stages the child's ear is made to receive impressions of harmonious music and tender and sweet words, he becomes accustomed to reproduce them in life as he grows. It is also true that a child who is stirred by higher music in his early life has had that experience in his previous life and can, therefore, develop that faculty more speedily now. But a child who has not had that experience in his previous life can begin to develop that now. In the same way, a child who hears sweet and tender words in his early life learns to talk in the same strain. The parents can similarly help the child in the proper development of other sense faculties while he grows.

It must not be forgotten that the sense development is only a means to an end. The soul has to develop its chief instrument the mind, which receives impressions through all the senses, tabulates them and forms generalisations. The chief aim of education is, therefore, to make the mind keener for external impressions and stronger for thought and other inner faculties. As the child grows he naturally prepares himself for independent work. The parents should remember that their little child should not always be dependent on them. A stage comes in his growth when he has to handle the things independently and exercise the faculties he has to develop. The parents should not then stand in his way nor interfere with his attempts to think and act independently. Some ignorant parents do interfere with the child's independence and keep him always hanging on themselves. They do not allow the child to play and think for himself. The more the child gets opportunities to work independently the sooner does he forget his dependence on his mother and think out his own plans and problems connected with his little world of things. It is a beautiful sight to see a little child staring at a new object and thinking seriously as to what it might be, with wrinkled eye-brows and a puzzled expression on his beautiful tiny face. Very often an ignorant mother moved with deep affection at such an expression of the child runs and kisses him thus distracting his attention and depriving him of an opportunity to get out a little power within him. This though well meant is interference and should not be done under any circumstances. A parent's interference is excusable only when there is a chance of a child doing wrong through ignorance or being hurt through the objects he handles.

As already pointed out the parents have got a great responsibility in the rearing and education of their children. They should be keen to watch and help them in their growth. Above all, while a child is growing the parents should help him when he needs their help and allow him to think and act independently when they are conducive to his real growth.

The child is, after all, a fragment of God and the parents are given that fragment in order that they may keep it to grow into the fullness of God. If they are ignorant, they fail to help but if they are wise and sincere they can hasten the child's evolution. Let parents, then, take up this loving study of their children more earnestly and seriously and fulfil their duty worthily and well.

M. V. SUBHADRAMMA,
Adyar, Montessori School.

WOMEN ALL THE WORLD OVER

England

The Matrimonial Causes Bill has passed without difficulty through its stages in the House of Lords, and has now received the Royal Assent and become the law of the land. This new piece of legislation makes the grounds for divorce the same for men and women, and is therefore the legal recognition of the principle we stand for—an equally high moral standard for men as for women.

Italy

By the passing of the Electoral Reform Bill on July 21 by 225 votes to 123, Italian women have scored their first suffrage success, and certain categories of women receive the administrative vote and eligibility.

The following categories of women are included:

Women over 25 years of age—

(1) Who have won a decoration;

(2) Who have received a medal for civil valour or in the sanitary or education service;

(3) Who are mothers of soldiers killed in the war.

(4) Who are recognised as legal guardians of their children and exercise "*patria potesta*"

(5) Who have high educational qualifications;

(6) Who are literates and pay communal taxes of 40 lire.

Only women who demand it will be placed on the register. Women living in immoral houses are excluded. Women are eligible for certain offices, but not for the office of mayor, president of the provincial council, or member of the provincial administrative committee.

The Woman's Suffrage Federation has worked for eighteen years, and is the only society working for this object in Italy. It is due to its work and propaganda that the ninth I. W. S. A. Congress was able to be held in Rome. By lectures, publications and continual propaganda it has permeated public opinion and the national conscience with the justice of women's demands, of which they have just been granted the above instalment.

Egypt

The return home of the Egyptian delegation to the Rome Congress gave a great impetus to the women's movement in Egypt.

The Press devoted considerable attention to women's questions, and public opinion was friendly. A public meeting of women was held by "El Ittihad El Nessa'i El Masri," the Egyptian Women's Union, and a great number of Egyptian ladies were present, including Madame Moheb Pasha, wife of the Minister of Finance, and her daughters.

Madame Ihsan Ahmed invited those present to join the Union, and a number of new members were enrolled. The following resolutions were then passed and sent to the Council of Ministers.

(1) That women should be given equal educational facilities with men in all branches, primary, secondary and higher.

(2) That girls should not be permitted to marry under sixteen years of age.

These resolutions were presented to the President of the Council by a deputation of ladies. The President received the deputation with friendly courtesy and promised to support their demands. This is the first occasion on which a group of ladies has officially approached a Minister with claims for women, and it is to be hoped that it will mark the beginning of an era of progress for Egyptian women.

The "Bourse Egyptienne," in commenting on the meeting, recalls the matriarchal position of women in Egypt in pre-Ptolemaic days; how the women went out to work and the men minded the home and the children, how the women courted the man and the man brought a dowry,—and all that in Egypt's greatest epoch.

America

The Department of Justice official entrusted with matters affected by the Prohibition laws is a woman—Mrs. Mabel Walker Willebrandt, of California. She is known as the "First Legal Lady of the Land." It was Mrs. Willebrandt's decision that the United States Shipping Board vessels could not legally carry or sell intoxicants that dried up Mr. Lasker's fleet last year, much to that energetic official's wrath. The covenant now assailed by the British Government was largely of Mrs. Willebrandt's devising too, and the problem of disentangling the United States from the complications that have ensued is up to her, too. She is a very forceful person. Once a high-school principal and practising lawyer at Los Angeles, Mrs. Willebrandt became an Assistant Attorney-General of the United States in 1921. She has charge of prohibition litigation in 83 federal jurisdictions throughout the Union. Mrs. Willebrandt is not a bit like the popular conception of the woman in politics and public life. She is youthful, good-looking, "human," and brilliant. She is passionately fond of dancing and her favorite game is mah-jongg, the Chinese pastime that has taken hold with a vengeance in America this season. Mrs. Willebrandt has a sister married to an American living in Shanghai, and mah-jongg reached her through that channel.

Australia

Miss Jessie Webb, of Melbourne University, Victoria, has been appointed as Woman Delegate to the League of Nations. Miss Webb is much respected in her State for her practical ability and activity as well as for academic attainments. She has done much to further education and has worked for the women's club in Melbourne. Recently she took part in an exploration in Africa and is now studying classical art in Athens.

TAMIL

சகோதர ஒற்றுமை

"சகோதரர்" என்னுஞ்சொல் வடமொழியில் ஒரேதாய் வயிற்றிற் பிறந்தவர் என்னும் பொருளைத் தருவதாகும். ஆகவே உடன்பிறப்பு என்னுந் தமிழ்ச்சொல்லும், சகோதரர் என்னும் வடசொல்லும் ஒரே பொருளைத்தந்து ஒத்து நிற்கின்றன. மக்களாய் இவ்வுலகினிடத்துப் பிறந்தகாலை அவர்கட்கு உடன்பிறந்தார் ஒருவராயினும் இல்லாதவழி அவர்கள் பிறந்தும் பயனில்லை. அவர்கள் உடலும் பாழெனவே கருதப்படும், என நமது பெரியோர்கள் நன்கு எடுத்துக்காட்டியிருக்கின்றனர். அஃதாவது

"நீரில்லா நெற்றிபாழ் நெய்யில்லா வுண்டிபாழ்
ஆறில்லா ஆருக் கழகுபாழ்—மாறில்
உடன்பிறப் பில்லா வுடம்புபாழ் பாழே
மடக்கொடி யில்லாமனை" என நமது ஒளவைப் பிராட்டியார் நன்கு வற்புறுத்திக் கூறியுள்ளார். இக்கவியினிடத்து இன்னுஞ் சில விசேடங்கள் கவனிக்கற்பாலதாம். அஃதாவது மற்றவைகட்கெல்லாம் "நெற்றிபாழ்" "வுண்டிபாழ்" "வீடுபாழ்" "அழகுபாழ்" என ஏதோ ஒரு பொருளைப்பற்றிப் பேசி இவ்விடத்து மாத்திரம் "உடன்பிறப்பில்லா உடம்புபாழ்" எனக் கூறியுள்ளார். இதை ஆராயுமிடத்து மக்களாய்ப் பிறந்த நாம் சுகநிலைமையிலிருக்கவேண்டுமானல் தேக சுகமே அத்யாவசியகமாக வேண்டற்பால தொன்றும்.

இத்தேக சுகமின்றேல் நம்மால் யாதொரு காரியமுஞ் செய்யமுடியாது. தேகம் சுகமாயிருந்த காலத்துத்தான் நாம் நடக்கவும், நவிலவும், கிரியைகளியற்றவும் கூடியவர்களாவோம். இன்றேல் நம்மால் ஒன்றுஞ் செய்யமுடியாது. இதைச் சாதாரணமாக நம்மனுபவ நிலைமையிலு மறிந்திருக்கிறோம். ஒருவர் நம்மை ஏதாவது வேலை செய்யத்தூண்டுங்கால் நாம் "என்னுடைய தேகம் சுகநிலைமையிலில்லை. ஆதலின் என்னால் யாதொரு தொழிலுமியற்றவியலாது" என்கிறோம். அங்ஙனம் நம்உடம்பு சுகவீனமாயிருக்கையில் நாம் எள்ளளவாவது சந்தோஷமாக விருக்கமுடியுமா? முடியாது. எப்போது நாம் யாவரையும்போல் காரியங்களைச் செய்யவும் நடக்கவுமாகச் சந்தோஷத்துடனிருப்போம் என்று சாதா நம் மனம் கவலையுற்றேயிருக்கும். ஆகவே தேகசுகமே நாம் கவலையற்றவர்களாகவும், சந்தோஷமுடையவர்களாகவும், வாழ்வதற்கு முதற்காரணமாகவிருக்கிறது. உடன் பிறப்பில்லாவிடில், இவ்வாறு எல்லா நலன்கட்கும் இருப்பிடமாயுள்ள இத்தேகமே பாழென நம் ஒளவைப்பிராட்டியார் கூறியுள்ள வாக்கியத்தை உற்று நோக்குங்கால் உடன்பிறப்பு எவ்வளவு அத்யாவசியகமென்பது தெற்றெனவிளங்கும். நிற்க. இறைவன் சிருட்டியில் மானிடப்பிறவி ஒன்றிற்கே உடன்பிறப்பு அத்யாவசியக மென்றேற்படுகின்றது. ஏனென்றால் மற்றைய ஜீவராசிகள் யாவும் உடன்பிறப்பை விரும்புவதுமில்லை. அவற்றால் அவைகட்கு யாதொரு பயனுமுண்டாவதுமில்லை. உதாரணமாக நாம் ஓர் ஆவினை யெடுத்துக்கொள்வோம். அது ஓர் கன்றினையீனுமாயின், அக்கன்றினைத்தான் மறு கன்றையீனுமளவும் அன்போடும், ஆதரவோடும், பாலூட்டி, சீராட்டிப் போஷிக்கின்றது. மற்றோர் கன்றை யீன்றுவிடுமாயின் அச்சமயம் தானீன்ற கன்றிற்கு யாதொரு இடையூறும் நேராதபடி பாதுகாத்தற்பொருட்டு முதற்கன்றைத் தன் கொம்புகளாற் குத்தித்துரத்திவிடுவதை நாம் கண்கூடாகக் கண்டிருக்கிறோம். இதுமாத்திரமேயன்றி ஒரேதாய்வயிற்றிற் பிறந்த இரண்டு கன்றுகள் தாம் உடன்பிறந்தோ மென்பதையும், தாமிருவரும் சகோதரர் என்பதையுமுணராது தம்மில் ஒன்றோடொன்று முரண்பட்டுச் சண்டை நிகழ்த்தி தத்தம் வழியே தாம் செல்வதை நாம் கண்கூடாகக் காண்கிறோம். இவ்வாறே மானிடரையொழித்தொழிந்த மற்றைய ஜீவராசிகள் யாவும் நிகழ்த்துவதை நாம் கண்டுங்கேட்டுமிருக்கிறோம். ஏனென்றால் அவைகள் பகுத்தறிவற்ற ஆன்மாக்களாதலினாலே தாம் தம்முடைய சகோதரர்களுக்குச் செய்யவேண்டிய கடமையின்னதென்பதையும் அவர்களிடமிருந்து தாம் பெறவேண்டிய நன்மை யின்னதென்பதையு மொருசிறிது முணரா. ஆதலின் அவைகள் தம் சாண்வயிற்றிற்கு உணவு தேடுவதையே பெருந்தொழிலாகக்கொண்டு திரிகின்றன. மானிடராகப் பிறந்த நாமும் அப்படியிருப்போமாயின்,

"கைம்மாறு வேண்டா கடப்பாடு மாரிமாட்டு
என்னாற்றுங் கொல்லோ வுலகு" என்ற நாயனார் திருவாக்கின்படி நம் பரமபிதா கைம்மாறு கருதாது நமக்குப் பகுத்தறிவைத் தந்ததனாலாய பயன்தான்யாது? ஒன்றுமேயில்லையாகும். ஆதலின் மக்களாய்ப்பிறந்த நாம் ஒவ்வொருவரும் நம் உடன்பிறப்பின் அருமையையறிந்து நாம் ஒருவரோடு ஒருவர் முரண்படாது வாழ்தல் முதற்கடனாம். இதனாற்றான் நமது ஒளவைப்பிராட்டியும் வெறுமனே "உடன்பிறப்பில்லா உடம்புபாழ்" எனக்கூறாது "மாறில் வுடன்பிறப்பில்லா வுடம்புபாழ்" எனக்கூறியுள்ளார். அதாவது அவ்வம்மையாரின் கருத்து யாதோவெனின் ஒவ்வொருவரும் தம்மில் முரண்படாத உடன்பிறப்பை யுடைத்தாயிருத்தல் வேண்டுமென்பதேயாகும். நிற்க. பகைமைக் குணங்கள் உள்ள சகோதரருடன் பிறப்பதினும் தன்னந்தனியே பிறப்பது நன்றேவெனின் விளக்குதும்.

இவ்வுலகத்தில் மக்களாய்ப்பிறந்த ஒவ்வொருவரும் சதா இன்பத்தையே யனுபவித்தல் கூடாதகாரியம். "மேலைத் தவத்தளவேயாகுமாந் தான் பெற்ற செல்வம்" என்றும், "தாந் தாஞ் செய்த வினைத்தாமேயனுபவிப்பர்." என்றுங் கூறியிருப்பதற்கேற்ப இன்பதுன்பங்களைக்கலந்தேயனுபவிக்கத்தக்கவர்களாகின்றனர். ஆதலின் மானிடர் ஒவ்வொருவரும் உலகவாழ்க்கையில் அடுத்தடுத்துக்கிளைக்கும் பலவகை அல்லலிற்பட்டு உழலவேண்டி வருகின்றது. அக்காலத்து அவர்கட்கு ஆறுதலளிப்பார் ஒருவர் அவசிய மிருத்தல்வேண்டும். இதுவுமன்றி அக்காலை அவர்களும் பிறர்துணையை நாடாமலிருக்கவும் முடியாது. இன்னும்

"நிலத்தியல்பா னீர்திரிந் தற்றாகு மாந்தர்க்
கினத்தியல்ப தாகுமறிவு" என்றவாறு நாம் தாயின் கருப்பையிலிருந்து பிறக்குங்காலத்து முழுதும் அறியாமையை யுடையவர்களாகவும், பிறகு சிறிது சிறிது வளர்ந்து வருங்காலங்களிலெல்லாம் பிறருடைய சேர்க்கையாற் சிறிது சிறிது சிறிதே அறிவு விளங்கப் பெற்றுவரும் சிற்றறிவையுடையவர்களாகவுமிருக்கிறோம். இன்னும் நமது சிறுவாழ்நாளின் இடையிடையே நோய்வாய்ப்பட்டு வீழ்தலின் அச்சமயம் நோய் தீர்ப்பார் பேருதவியைப் பெரிதும் விரும்பி நிற்கிறோமாதலின் நம்வாழ்நாள் முழுதும் பிறருதவியை வேண்டுபவர்களாகவேயிருக்கிறோமல்லவா? அங்ஙனம் எல்லா வகையிலும் உதவியுந் துணையுமாய் நிற்கத்தகுந்தவர்கள் யாவர்? என்று ஆராய்ந்துபார்க்குங்கால் தன் உடம்போடு தொடர்புடையவர்களேயல்லாமல் மற்றையரல்லரென்பது நன்கு விளக்கமுறும். அதாவது தன்னைப் பெற்ற மாதா, பிதா, தன்னுடன் பிறந்த சகோதரர், தன் வயிற்றிலுதித்த மக்கள் ஆகிய இதரர்கள்தன்னிடத்து அன்புகாட்டி உதவியுந்துணையுமாய் நிற்றல்போல உடம்பின் தொடர்பு இல்லாத மற்றவர் அங்ஙனம் இயற்கையான அன்புகாட்டி ஒருவனுக்குச் சார்பாய் நிற்றல் அரிதினும் அரிது. பிறர்க்கு எவ்வளவு பொருளைக்கொடுத்தாலும், அன்றி எவ்வளவு உதவியைச் செய்தாலும் நமக்குப் பெரிய இடுக்கண் வந்தகாலத்தில் அவர் நம்மை விட்டு நீங்குவர். இதுபற்றியன்றோ

"மரம்பழுத்தால் வெளவாலை வாவென்று கூவி
இரந்தழைப்பா ரியாவருமங் கில்லை—சுரந்தமுதம்
கற்றா தரல்போற் கரவா தளிப்பரேல்
உற்றா ருலகத்தவர்" என்னுந் திருப்பாசுரத்தை நமது ஒளவைப்பிராட்டியார் திருவாய் மலர்ந்தருளியுள்ளார்.

ஆயினும் சிற்சிலர் தமக்குள் உடம்பின்றொடர்பு இல்லாதவர்களிடத்தும், அன்பும் உடையவராய் எவ்வகை இடுக்கண் வந்தகாலத்தும் பிரிவின்றியிருக்கக் காண்கிறோமே யென்றால் அத்தகையோர் சில நாளிருந்து அழிந்துபோகும் இப்புலாலுடம்பின் தொடர்பை நோக்காது ஒருவரிடத்தமைந்த உயர்ந்த அறிவையும், உயர்ந்த அன்பையும், உயர்ந்த செயலையும் நோக்கி நெகிழாத அன்பு பூண்டு அவர்பொருட்டுத் தமது ஆவியையும் கொடுப்பராதலின அஃது இங்கே காட்டற்பாலதன்று. அதையொழித்து மனிதனுக்கு இயற்கையில் உண்டாகும் நேசமானது உடம்பின் தொடர்பால் வருதலின் அதுவே இங்கு ஆராயற்பாலதாம்.

(இன்னும் வரும்)

த. பதுமாவதி.

சீதாபிராட்டியார்

III

இப்பரதகண்டத்தில் அவதரித்த பதிவிரதைகளில் சீதாபிராட்டியாரும் ஒருவர். பிராட்டியார் சாதாரணமாக பெற்றெடுக்கப்பட்டவரல்லர். பகவானது அருளால் ஸ்ரீராமாவதாரத்தின் மகிமையையும் அவதாரம் எடுத்த நோக்கத்தையும் லக்ஷ்மி தேவியாகிய சீதாபிராட்டியார் மிதிலாபுரியை ஆண்டுவந்த ஜனகமகாராஜாவுக்கு மிகவும் அதிசயமாக பூமியில் கிடைத்த உத்தமி. ராமாயணம் வாசிப்பதின் கருத்து அதில் அடங்கியிருக்கும் தத்துவங்களையும் நாம் கைக்கொள்ள வேண்டிய புத்திமதிகளையும் தெரிந்துகொள்வதற்காகவே. கேவலம் சீதை ஸ்ரீராமருடைய மனைவி என்றுமட்டும் அறிந்துகொண்டால் போதாது. ராமாயணம் மகாபாரதம் இவைகள் எல்லாம் பழங்கதைகள்தானே, ஒரு தடவை வாசித்தால் போதாதா என்று நினைப்பின் அது அறியாமையே. நாம் எவ்வளவு முறைபடிப்பினும் அதனுடைய தத்துவங்களை ஐயமற உணர்தல் சாத்தியமாகாது. ஒவ்வொரு முறைவாசித்தால் ஒவ்வொருவிதமான புதிய விஷயங்களை அவசியமாக அறிந்துகொள்வோம்.

பிராட்டியாரை ஜனகர் மிகவும் அன்போடும் சந்தோஷத்தோடும் நாளொருமேனியும் பொழுதொரு வண்ணமுமாக வளர்த்து, இவருக்கு வேண்டுவனவற்றை யெல்லாம் வாங்கிக்கொடுத்து, போதிய கல்வி, நல்லொழுக்கம் முதலியவைகளைக் கற்பித்தும் வந்தார்.

எப்பொழுது உலகத்தில் சத்தியம், நியாயம், தர்மம் முதலியவைகள் அழிந்து அவைகளுக்குப்பதிலாக அசத்தியம், நியாயமின்மை, அதர்மம் ஓங்குகின்றனவோ அப்பொழுது ஈசுவரன் அவதாரம் செய்து சத்தியத்தை நாட்டுவார் என்பதை நிதர்சனம் செய்ய—ஸ்ரீமன் நாராயணன்—ஸ்ரீராமராக அவதாரம் செய்தார் இப்புண்ணிய பூமியில் அயோத்தி என்னும்படியான க்ஷேத்திரத்தில் தசரதமகாராஜாவுக்குப் புதல்வராக. தசரதர் மிகவும் சந்தோஷத்தோடு ஸ்ரீராமரை வளர்த்து அவருக்கு சகல வித்தைகளையும், யானையேற்றம், குதிரையேற்றம், வில்வித்தை, ஆயுதவித்தை, முதலியவைகளையெல்லாம் பயிற்றுவித்தார். தசரதருக்கு ஸ்ரீராமர்பால் கொண்ட அன்பு அளவிடற்பாலதன்று.

ஜனகமகாராஜன் தனது மகளை எவன் ஒருவன் சிவபெருமானால் அளிக்கப்பெற்ற தனுசை ஒடிக்கிறானோ அவனுக்குத்தான் கல்லியாணம் செய்துகொடுப்பதாய் வாக்களித்தார். சீதையை விவாகம் செய்துகெள்ள அநேகர்—பெரிய ராஜாக்கள் ராவணனுள்பட வில்லை வளைக்க பகீரதப்பிரயத்தனங்கள் செய்தும் முடியாமற்போகவே வெட்கி தலைகுனிந்து சென்றார்கள். கடைசியில் விசுவாமித்திரர் ஸ்ரீராமரை மிதிலாபுரிக்கு அழைத்து சென்றார். ஸ்ரீராமர் அவ்வில்லை மிகவும் சுலபமாக அரை க்ஷணத்திற்குள் ஒடித்து இரண்டு துண்டாக்கிவிடவே ஜனங்கள்பட்ட ஆச்சரியத்திற்கும் சீதைபட்ட சந்தோஷத்திற்கும் அளவே இல்லை. உடனே ஜனகர் தனது வார்த்தையின்படி சீதையை ஸ்ரீராமருக்குக் கலியாணம் வெகுவிமரிசையுடன் செய்வித்தார்.

ஸ்ரீராமர் தன் பிதாவாகிய தசரதருடைய வாக்குத்தத்தத்தை நிறைவேற்றுமாறு கைகேயியினால் காட்டுக்கு அனுப்பப்பட்டார். அப்பொழுது தம்பி லக்ஷ்மணனை அழைத்துக்கொண்டு சீதையிடம் விடைபெற்று, காட்டுக்குப் போகலாமென்று பிராட்டியாரிடம் வந்தார். வந்து சீதையை நோக்கி பெண்ணே! நான் என்னுடைய சிறியதாயாருடைய வரத்தால் காட்டில் 14 வருஷம் வனவாசம் செய்யுமாறு ஆக்ஞாபிக்கப்பட்டிருக்கிறேன்! நான் காட்டிற்குச் சென்றால்தான் எனது பிதாவின் வாக்கை பரிபாலித்தவனாவேன். ஆகையால் நான் உன்னிடமிருந்து விடைபெற்றுக்கொள்ளவா?

சீதை: ஆண்டவரே! நீர் சொல்வது ஓர்விதத்தில் ஆச்சரியத்தையும் மற்றொருவிதத்தில் வருத்தத்தையுமல்லவா விளைவிக்கிறது? ஆச்சரியம் எதற்கென்றால் இன்னும் சிறிது நேரத்தில் பட்டாபிஷேகம் செய்துகொள்ள சித்தமாயிருந்ததைப்பற்றி. வருத்தம் எதற்கென்றால் என்னிடமிருந்து விடை பெற்றுக்கொள்ளட்டுமா என்று கேட்டதைப்பற்றி வெகு சுலபமாக விடை பெற்றுக்கொள்ளட்டுமா என்று கேட்கிறீரே? நான் எங்கே இருப்பது?

ஸ்ரீராமர்: காட்டில் அநேகவிதமான துஷ்ட மிருகங்களிருக்கும்; நடந்துபோவதற்கு நல்ல பாதையில்லை, முட்களாலும் கற்களாலும் மூடப்பட்டிருக்கும். உண்ண உணவு கிடைக்காது; படுக்கப்பாயில்லை. ஆகையால்தான் நான் உன்னை இங்கேயே இரு என்பது.

சீதை: வெகு நன்று! தாங்கள் சொல்வது மிகவும் விந்தையாக இருக்கிறதே! என்னை விட்டுவிட்டுத் தாங்கள் மட்டும் போவது நியாயமாகாது. கணவன் சுகப்பட்டால், பெண்சாதி சுகப்படவும். கணவன் கஷ்டப்பட்டால் பெண்சாதி கஷ்டப்படுதலும், நியாயமாயிருக்க, வேதசாஸ்திரங்களும் அவ்வாறே முழங்க, தாங்கள் என்னை சுகப்பட்டுக்கொண்டு இங்கேயே இரு என்பது எனக்கு மிகுந்த வருத்தத்தை உண்டுபண்ணுகின்றன. ஆகையால் என்னை விட்டுவிட்டுப்போய் விடலாம் என்பதைத் தாங்கள் மனதிலிருந்து இந்தக்ஷணமே விட்டொழிக்குமாறு கேட்டுக் கொள்ளுகிறேன். மேலும் தாங்கள் காட்டில் உண்ண உணவின்றி கந்தமூலாதிகளைத் தின்று கஷ்டப்பட, நான்மட்டும் தனியாக அறுசுவையோடு உண்டுகொண்டிருப்பது அடுக்குமா? உண்மையான மனைவிக்கு நாயகன் எங்கேயிருக்கிறானோ அந்த இடமே அரண்மனை. அந்த இடம் காடாய் இருந்தாலென்ன அல்லது வீடாய் இருந்தாலென்ன.? தங்களுடைய 'பிரிவு' என்னும்படியான நெருப்பைவிட, காட்டில் இருக்கும் துஷ்ட மிருகங்களும், கற்களும் முள்ளும் என்னை ஒருபோதும் துன்பப்படுத்தாவாகையால் தாங்கள் என்னையும் அவசியம் காட்டிற்குக் கூட்டிக்கொண்டு போய்த்தானாக வேண்டும். இதற்கு எந்தகாரணத்தைக்கொண்டும் தடை செய்யாதவாறு பிரார்த்திக்கிறேன்'! என்று ஒரேபிடியாய்ச் சொல்லவே ஸ்ரீராமரும் சீதையைக் கூட்டிக்கொண்டுபோக இசைந்தார்.

பிறகு காட்டில் ஒருநாள் சீதை தனியாய் இருக்கும் சமயத்தில் ராவணன் வந்து தூக்கிக்கொண்டு லங்கைக்குச் சென்று அங்கு அசோகவனத்தில் சிறையிட்டான்.

குரூரமான பார்வையுடைய ராக்ஷசிகளால் பிராட்டியார் சூழப்பட்டிருந்தார். அநேகவிதமான தொந்தரவுகளை எல்லாம் அவர்கள் செய்தார்கள். கணவனையே தெய்வமாகக் கொண்டதாலும், அவரது விருப்பத்திற்கு சற்றும் மாறாது நடந்துவந்ததாலும், கணவனையே ஈசுவரனென்று மனதால் தியானித்து, கரங்களால் பூஜித்தும், வாயால் ஸ்தோத்திரம் செய்தும்வந்ததாலும், பாவி ராவணன் பேசிய கடுஞ்சொற்களையும் அனைத்து கொடுஞ்செயல்களையும் பொறுத்துவந்தாள்

சீதை தனது விருப்பத்தைத் தெரிவிக்கும்போதெல்லாம் அவனது முகத்தைச் சற்றேனும் கண்ணெடுத்துப்பாராது, தனக்கு முன்னால் கிடந்த ஓர் துரும்புக்குச் சமமாக அவனது ஐசுவர்யத்தையும், ராஜ்யத்தையும் பாவித்து வெட்கித் தலை குனிந்துபோகும்படியாகச் செய்தாள். தேவர்களையும், சூர்யனையும் சந்திரனையும் ஜயித்துவிட்டோம் என்று இறுமாப்பு கொண்டிருந்த ராவணனை அவ்வாறு செய்தாள்.

சீதையானவள் ராவணனுக்கு ஏதாவது தீங்கிழைக்கவேண்டும் அல்லதவனை கொல்லவேண்டுமென்று உண்மையில் நினைப்பிருந்தால் அதை அரைக்ஷணத்தில் நிறைவேற்றிவைக்கக் கூடிய சக்தி இருந்தும் அவ்வாறு செய்யவில்லை. என்? உலகம் போற்றும்படியாயும், புஜபலபராக்கிரமமும் உடையவராய் இருந்து, சிவதனுசை ஓர் நொடியில் இரண்டு துண்டுகளாக ஒடித்த ஸ்ரீராமருக்கு எங்கு கெட்டபேர் வந்துவிடுமோவென்ற அச்சத்தினால், சிவதனுசை ஒடித்த ஸ்ரீராமர் கேவலம் ராவணன் என்பவனைக்கொன்று சீதையை மீட்டுக்கொண்டுவர முடியவில்லை என உலகத்தார் நினைத்துவிடின் அவரது பராக்கிரமங்கள் எல்லாம் எங்கே? ஆகையால் தன் கணவன் வந்து இராவணனைக் கொன்று தன்னை மீட்டுக்கொண்டுபோவார் என்னும்படியான திடமான நம்பிக்கை பிராட்டியாருக்கு உண்டு.

பிறகு ஹனுமார் ஸ்ரீராமர் கொடுத்தனுப்பிய மோதிரத்தைக்கொடுக்க சீதை அதை மிகவும் சந்தோஷமாகப் பெற்றுக் கொண்டு பின் ஸ்ரீராமருடைய யோகக்ஷேமங்களை எல்லாம் விசாரித்துத்தானும் ஓர் மோதிரத்தை ஸ்ரீராமருக்குக் கொடுக்கும்படியாகக் கொடுத்து அனுமாரை போய் வரும்படி ஆசீர்வதித்து அனுப்பிவிட்டார். அனுமார் பின் தன்னுடைய கோபத்தைப் பொறுக்கமாட்டாதவராய் லங்கையைத் தகனம் செய்யும்படியான சமயம் வந்தது. தன்னுடைய விஷயத்தில் அனுமார் காட்டிய அன்பையும், விசுவாஸத்தையும், பயபக்தியையும் சீதை மெச்சி, அனுமாரை நெருப்பு ஒன்றும் செய்யாதிருக்குமாறு பிரார்த்தித்தார். உடனே அக்னிதேவதை பயந்து நெருப்பு அனுமாரைச்சுடாது குளிர்ச்சியைக் கொடுத்து வந்ததாம்.

கடைசியில் ஸ்ரீராமர், திமிர்பிடித்து ஆண்டுவந்த ராவணனை யுத்தத்தில் வென்று, அவனை மண்ணுலகத்தினின்று விண்ணுலகத்திற்கு அனுப்பினார். அப்பொழுது தேவர்கள் புஷ்ப மாரி பொழிந்தார்கள். காரணம் ராவணனுடைய கொடுங்கோன்மையான ஆட்சி முடிந்ததென்பதும், அதர்மம், அசத்தியம், அநியாயம் ஒடுங்கியனவென்பதுமாம், ராவணனைக்கொன்றும்கூட சீதையை ஸ்ரீராமர் உடனே ஸ்வீகரித்துக்கொள்ளவில்லை. அன்னியனுடைய வீட்டில் பலநாள் இருந்தமைபற்றி அதற்காக ஸ்ரீராமர் சீதையைத் தீயில் குளித்து சுத்தமாக்கவேண்டும் என்றும் பிறகுதான் மீட்டுக் கொள்வதாகவும் சொல்ல, சீதை சற்றேனும் மனம் கசியாது, கோபம் கொள்ளாது, மிக்க சந்தோஷத்துடன் அவ்வாறே செய்யத் தயாராயிருக்க லக்ஷ்மணர் தீயை வளர்த்த, சீதை அக்னி குண்டத்தை மும்முறை சுற்றிவந்து, ஸ்ரீராமரையே ஸ்தோத்திரம் செய்துகொண்டு தீயில் அருகில் இருந்தோர் யாவரும் ஆச்சரியப்படும்படி இறங்கிவிட்டாள்.

தீயையை சுத்தப்படுத்தும்படியான தன்மை வாய்க்கப்பெற்ற பதிவிரதையாகிய சீதாபிராட்டியை அது என்ன செய்யக்கூடும்? ஒன்றும் செய்யாது குளிர்ச்சியைக் கொடுத்ததாம் பிராட்டியாருக்கு. இவர் இறங்கியதால் அக்னிதான் சுத்தமாயிற்றே ஒழிய அக்னியானது சீதையைச் சுத்தப்படுத்தும்படியான சக்தியைப்பெறவில்லை என ஈண்டு கூறுவது மிகையாகாது.

இப்பேர்ப்பட்ட உத்தமியின் பெயர் சூர்ய சந்திரர் இருக்கும் வரையில் மாறாது நிற்கும் என்று சொல்வதில் என்னதடை?

C. N. ANANTHA SUBBAN.

கல்வியும் கைத்தொழிலும்.

அன்பே யுருவாயமர்ந்திருக்கும் மகாஜனங்களே! கல்வி என்னும் பதமானது வித்தை என்னும் பதத்திற்குச்சரியான பொருள். இரண்டும் ஒரே விஷயத்தைக் குறிக்கும். மனித உருவத்தோடு பிறந்திருக்கிற எல்லோருக்கும் கல்வி இன்றியமையாதது. கல்வி இல்லாவிட்டால் மனிதன் என்று சொல்ல முடியாது. கைத்தொழில் இல்லாவிடினும் அப்படியே! கல்விக்கும் கைத்தொழிலுக்கும் நெருங்கிய சம்பந்த மிருக்கின்றது. கைத்தொழிலை விட்டுக் கல்வியைத் தனியே நிறுத்தக்கூடாது. இரண்டுமிருந்தால் மனிதப் பிறப்பின் பிரயோஜனத்தை யடையலாம். முதலாவது கல்வியைப்பற்றி ஆலோசிப்போம். கல்வி இரண்டு விதமாகும். ஒன்று உலகக் கல்வி; மற்றொன்று ஆன்மக் கல்வி. உலகக் கல்வியை இலௌகிக வித்தை என்றும், ஆன்மக் கல்வியை வைதிக வித்தை என்றும் தெய்விகக் கல்வி என்றும் சொல்வதுண்டு. உலகக் கல்வி மூலமாய் ஆன்மக் கல்வியைப் பின்பற்ற வேண்டும். ஒரு குழந்தைக்கு 5 வயதானவுடன் அக்ஷராப்பியாசம் செய்து வைக்கின்றனர். [எழுத்துக்களைக் கற்றுக் கொடுக்கின்றனர்.] அது ஒரு பாஷையில் தேர்ச்சியடையச் செய்கிறது. ஒருவனுக்குப் போதுமான அறிவு ஒரு பாஷையிலுண்டாகும் பொழுது அவன் நல்ல புகழ் பெறுகின்றான். ஆதலால் கல்வி என்பது, ஒரு பாஷையிலுள்ள விஷயங்களை ஒருவன் கற்பதற்கு மார்க்கதரிசனியாகிறது; வழிகாட்டியாகின்றது. ஆனால், இந்து மதத்தில் கல்வியைக் குறித்து மகரிஷிகள் ஒவ்வொரு நியமத்தை ஏற்படுத்தியிருக்கின்றனர். 5, 6, 7, வயதுகளிலும் வித்தியாப்பியாசஞ் செய்ய ஆரம்பிக்கலாமென்பது சிலர் கொள்கை. வயதை சரீர மனோபலங்களுக்கு ஏற்றபடி தீர்மானித்துக் கொள்ள வேண்டும். சிசு கர்ப்பவாசத்திலிருக்கும் பொழுதே அது பிற்காலத்தில் கல்வி கற்கும் பொழுது பிரயாசமில்லாமலிருக்கவும், அதற்குக் கல்வியறிவை சீக்கிரம் உண்டுபண்ணவும் நமது இந்திய முனிவர்கள் சில அருமையான முறைகளை அநுஷ்டித்திருக்கிறார்கள். கர்ப்பத்தில் 9 மாதம் முடியும் பொழுது அந்த சிசுவுக்கு ஜன்மாந்தர விஷயங்கள் ஞாபகத்திற்குவரும். இதை ஒரு உபநிஷத்து பின் வருமாறு கூறுகின்றது:—

“இனி, 9-வது மாதத்தில் சிசு எல்லாவிதமான அவயவ லக்ஷணங்களும் பூர்த்தியாகப் பெறுகின்றது; முன் ஜன்மத்தைப்பற்றிய நினைவுகள் உண்டாகப் பெறுகின்றது.........”

அது ஒரு விசேஷ காலம். அந்தத் தருணம் பார்த்து தாய் தந்தையரும், மற்றுமுள்ள விவேகிகளும் குருவின் மூலமாக “கல்வியபிவிருத்திக்குரிய மந்திர சக்தியை தாயினது உணவின் மூலமாக” கர்ப்பத்திலுள்ள சிசுவினிடத்தில் வளரச் செய்வார்கள். கர்ப்பிணியின் மனதில் கல்வி வாசனை எண்ணங்களை உண்டாக்குவதற்குள் இந்த முறையினால் முதலில் தாய்க்கு அறிவு விருத்தியாவதோடு பிறகு குழந்தைக்கும் எளிதாகக் கல்வி கற்கக் கூடிய சாதனங்களும் விருத்தியாகின்றன. இவ்விதம் செய்ததனால் குழந்தைக்கு நல்ல புலமை உண்டாகும். பூர்வகாலத்தில் கர்ப்பத்திலிருந்தே ஞானம் பெற்ற வாமதேவ முனிவரும், சமீப காலத்தில் மலயாளம் ககச்சேரி பட்டேரியும் இதற்கு உதாரண புருஷர்கள். நமது ஹிந்து மதத்தில் இதன் சம்பந்தமான, யுக்தியனுபவ நுட்பமான சடங்குகள் உண்டு. இனி, இந்திய தேசத்தில் பெரும்பாலும் 5-வது வயதில் கல்வி கற்பிக்க ஆரம்பிக்கின்றனர். இப்போதைய கல்வி முறை ஆராய்ச்சியுடன் சேர்ந்ததல்ல. குழந்தைகளின் உள்ளேயுள்ள இயற்கைக் கல்வி வாசனையை உணர்ந்தே அவர்களுக்கு வெளிக் கல்வியை விருத்தி செய்ய வேண்டும். ஹிந்துக்களின் முன்னோர்கள் குழந்தைகளின் பூர்வ வாசனையை அறிவதற்காக ஒரு நல்ல சோதனை செய்வதுண்டு.

ஆறுவது மாதம் பிறந்தவுடன் குழந்தைக்கு அன்னம் ஊட்டி தாய், தந்தை, குரு, உறவினர், மேதாவிகள் எல்லோரும் சேர்ந்து குழந்தைக்கு முன்னே பல கலைகளின் கருவியாகிய

புஸ்தகம், வஸ்திரம், எழுதுகோல், இருப்புச் சாமான், பொன் வெள்ளியினாலமைந்த கருவிகள், ஆயுத வகைகள் இவற்றை அழகான முறையில் பரத்திவைப்பார்கள். அந்தக் குழந்தை அவற்றில் எதை சந்தோஷத்துடன் கவர்ந்து எடுத்துக்கொள்ளுகின்றதோ அந்தத் தொழிலே அதன் வாசனைக்கு ஏற்ற சாஸ்திரீயமான தொழில் என்று தீர்மானிப்பார்கள். இந்த முறையை கிருகியஸூத்திரம் என்ற நூலில் இந்திய முனிவர்கள் வற்புறுத்தி யிருக்கின்றார்கள். குழந்தைக்கு 5 வயதாகும்போது இந்த வாசனை எந்த முறையில் வளர்ச்சி பெற்று வருகின்றது என்று பரீக்ஷை செய்யலாம். 10-வது வயதில் மூன்றாவது பரீக்ஷை செய்து பார்க்கலாம். 12-வது வயதில் முன் நடத்திய பரீக்ஷைகள் சரியானவைதானா அல்லது அவற்றில் தவறுதலுண்டா அல்லது அவை எவ்விதம் வளர்ந்து வருகின்றன என்ற விஷயங்களை இன்னும் சிறிது பரீக்ஷிக்கலாம். இந்நான்காவது பரீக்ஷையிலும் குழந்தையின் மனம் வேறு தொழிலில் செல்லாமல் தாய் தந்தையரின் தொழிலிலேயே செல்லுமானால், அந்தக் குழந்தையை அந்தக் கல்வியிலேயே கற்கவிட வேண்டும். அதனால் வெகு சீக்கிரம் விருத்தியாகும். க்ஷேமமடையும். ஒரு தாய் வயிற்றில் பிறந்த 5 சகோதரர்களையும் ஒரே கல்வியில் நிறுத்த வேண்டாம். இப்போதைய ஜாதி சம்பிரதாயம் அக்காலத்திலில்லை. குழந்தையின் கல்வி வாசனை எதில் இருக்கின்றதென அறிய வேண்டியது தாய் தந்தையரின் கடமை; உபாத்தியாயரின் கடமை. ஒரு குழந்தையின் வாசனையை யறியாமல் வெவ்வேறு கல்வியிலும் தொழிலிலும் அவனைத் தள்ளிவிடுவது முற்றிலும் பிழை. கல்வி கற்க வருகின்ற மாணாக்கர்களின் மனோவாசனை எதில் தீவ்ரமாய் விளங்குகின்றது என்ற ரகசிய தத்துவத்தைச் சீர்தூக்கி யறியாமலும் விசாரணை செய்யாமலும் எல்லாக் குழந்தைகளையும் ஒரே இடத்தில் அடைத்து வைத்து ஒரே பாஷையாகிய வைக்கோலைத் தின்னும்படி செய்வது பெரும் தவறு.

சமாசாரக் குறிப்புக்கள்.

இந்தியாவில் முதன் முதல் ஸ்திரீ பாரிஸ்டர் :—1921 நவம்பரில் மிஸ் ஹாஸ்ரா பி. ஏ., பி. எல்., பாட்னா ஹைக்கோர்ட்டில் பாரிஸ்டர் உத்தியோகம் பார்க்க அங்கீகரிக்கப்படாமல் பிரிவி கவுன்ஸிலுக்கு மனுச்செய்து கொண்ட விஷயத்தில் நம் பத்திரிகை நேயர்கள் மிக்க அவமானங்காட்டி ஆதரித்தனர். வக்கீல் உத்தியோகம் சம்பந்தமான சட்டம் சீர்திருத்தப்பட்டதன்மேல் அவர் இப்போது அதே ஹைக்கோர்ட்டில் பாரிஸ்டராக ஏற்றுக்கொள்ளப்பட்டிருக்கிறார் என்பதை நமது நேயர்கள் அறிவார்களாக. அவர் அத்தொழிலில் மிகக் கியாதி பெறுவாராக.

ஸ்திரீகளின் முன்னேற்றத்திற்கோர் நல்ல சூசகம் நெல்லூரில் முனிசிபல் கவுன்சிலில், உள்ளூர் ஜூபிலி ஆஸ்பத்திரியை, தனியாக ஸ்திரீகளுக்கென்று வோட்டுக்கொடுக்குமிடமாக நியமிக்கும்படி தீர்மானமாயிற்றாம். நெல்லூரில் தான் முதன் முதல் ஸ்திரீ முனிசிபல் கவுன்சிலர் நியமிக்கப்பெற்றார். அங்குதான் வோட்டிங் விஷயத்தில் ஸ்திரீகளுக்கென்ற இத்தனிச் சௌகரியம் நடக்க ஆரம்பிக்கிறது. ஸ்திரீகளின் சௌகரியத்தைக்கருதி இரண்டு சட்டஸபைகளுக்கும் ஒரே நாளில் வோட்டு வாங்கிக்கொள்வது உத்தமமான ஏற்பாடாகும். நம்தேச சரித்திரத்தில் இத்தகைய நெருக்கடியான நிலையில் தமது பிரதிநிதிகளாயிருந்து சட்டங்கள் செய்வோர்களை தாமே நியமிக்கும் பொறுப்பை முதன் முதல் உபயோகித்து கிடைத்த அநேக ஸ்திரீகள், தங்கட்குரிய நியாயமான அதிகாரத்தை யுணருவார்கள். நெல்லூரில் ஸ்திரீகளுடைய வோட்டிங் உற்சவத்துக்கு கொடியேற்றம் இப்போதே ஆயிற்று.

கெநியாத் தீர்மானமும் ஸ்திரீகளின் உத்தரவாதமும் :—கெநியாவில் வசிக்கும் நம் சோதரரான இந்தியர்கள்மீது கெனியாச் சர்க்கார் செய்யும் அநியாயமான நிர்ப்பந்தங்களுக்குச் சம்மதங்கொடுத்த பிரிடிஷ் கவர்ன்மெண்டாரிடம் ஸ்திரீ ஜனங்களுக்கும் புருஷர்களைப்போல் தீவ்ரமான கோபமிருக்கக் காரணமேயுள்ளது. பம்பாய்க் கடற்கரையில் திரளான ஜனங்கள்கூடி ஸ்ரீமதி ஸரோஜினி நாயுடு அவர்களின் அக்ராஸனத்தில் இந்தியர்களின் மநப்பூர்வமான அநுதாபத்தை வெளியிடுவதாகத் தீர்மானம் செய்தனர். சாத்தியமானபோதெல்லாம் ஜாதி கர்வத்தாலும் வர்ண கர்வத்தாலும் இந்தியாவை அவமானப்படுத்துவதையே ஓர் நியதமான காரியமாகக் கொள்ளும் பிரிட்டிஷ் கவர்ன்மெண்டார் தமது தவறான தீர்மானத்தை ரத்து செய்யும் வரை" தக்க முயற்சிகளைச் செய்வோம் என்பதாகப் பேசி முடிவுசெய்யப்பட்டது. மிஸ்ஸஸ் அவந்திகா பாய் கோக்கலே இந்த மீட்டிங்கில் பேசினர். மாதர் இந்தியசங்கத்துக் கிளைச்சபைகளெல்லாம் ஏற்கெனவே பிரிட்டிஷ் கவர்ன்மெண்டாருடைய இத்தீர்மானத்தை நிராகரித்திருக்கின்றனர் எனினும் இச்சமயம் இவ்விஷயத்தின் அநீதியை உலகெங்கும் முரசறைந்து முறையிட நாம் கடமைப்பட்டபடியால், எல்லா ஸ்திரீ ஸமாஜத்தார்களும் இப்பெரு முயற்சியிற்சேர்ந்து தத்தம் கண்டனங்களை வெளியிடுவார்களாக.

மருத்துவத்தொழிலிற் பயில இரண்டு பெண்கள் இங்கிலாந்து செல்கிறார்கள் :—இதற்காக இப்போதுதான் முதன் முதல் இந்திய ஸ்திரீகள் இங்கிலாந்துக்குப் போகிறார்கள். காஷ்மீரத்து மிஸ் மௌளா பாக்ஷும், நைனிடால் மிஸ் லாவினியா மாவாவும் லேடி ரீடிங் இந்திய ஸ்திரீகளின் டண்டுக்கு காரிய நிர்வாஹகர்களா யிருப்பதால் தேர்ந்தெடுக்கப்பட்டிருக்கின்றனர். இவர்களுக்குச் செலவெல்லாம் அந்த நிதியிலிருந்து கொடுக்கப்படும். கல்கத்தா டப்ரின் ஆஸ்பத்திரியை உத்தேசித்து, உயர்வகுப்பைச் சேர்ந்த வேறு இருவரையும் மருத்துவப்பெண்களாகப் பயின்றுவர லேடி ரீடிங்கு அனுப்புகிறாராம். இவ்விஷயத்தில் இந்தியா மிகத்தேர்ச்சியடையவேண்டுவது அதி அவசியம். பர்மாவில் இதற்காக ஓர் சட்டமே பிறப்பித்திருக்கின்றனர். அதன்படி மருத்துவத்தொழிலில் பயின்று வருவோர்களுக்கு தக்க சம்பளமும் அந்தஸ்தும் உண்டு. சென்னையிலும் அச்சட்டஞ்செய்ய அடுத்த கூட்டத்தில் ஏற்பாடாகும்.

ஸ்ரீமதி ஸரளாதேவி சௌதுரீ :—வங்காளப்பிரிவினை நாள் முதல் "வந்தேமாதரம்" தேசீய கீதத்தை அவரே பாட ஆரம்பித்தாரென்பதும் அது இப்போது ஓர் மந்த்ர சக்தியாயிருந்து தேசாபிமானத்தை தூண்டுகிறதென்பதும் யாவருமறிந்தவிஷயம். ஸ்வராஜ்யத்துக்காக அவர் பட்ட பாடுகள் அநேகம். சொத்திழந்தார், பதியைச் சிறைகொடுத்தார். நாடு விட்டு நாடு செல்வதும், தேசஊழியனிமித்தம் மக்களை விட்டுப்பிரிய நேருவதுமாகப் பல கஷ்டங்களை யநுபவித்துக் கடைசியில் பதியையும் இழந்தனர். இவ்வெதிர்பாராத மரணம் அவருக்கு வேறு துக்கம் வேண்டாம் எனும்படியாகவுள்ளது. உண்மையிற் காந்தியின் சிஷ்யராயிருந்து அவர் பட்ட வருத்தங்களால் அவர் காலம் சீக்கிரமாயிற்றென்பதில் தடையில்லை. தேவியர்களைக் கண்டும் கேட்டுமிருக்கும் ஒவ்வொருவரும் அநுதாபப்படுகிறார்களென்பதை இதன் மூலம் அறிவிக்கிறோம். பண்டித ராம்பூஜ தத்தர் ராஜகீய விஷயமாகவும் ஜன ஸமுதாய விவகாரமாகவும் நல்ல உழைப்பாளி. அவரால் பஞ்சாப்பில் ஹிந்துக்களும் முகம்மதியர்களும் சீக்கர்களும் ஒற்றுமையடைந்தார்கள்.

மதராஸ் ஸேவாஸதனம்:—இதைச்சேர்ந்த சிசுரக்ஷண ஸ்தலத்தில், ஆரம்பித்த ஒரு மாதத்திற்குள் 1500 குழந்தைகள் வந்திருப்பதாகவும் பதிவுசெய்யப்பட்டிருக்கிறது. மூந்நூறுக்கு மேற்பட்ட குழந்தைகள் உபாயமான மருந்துகளும் உதவப்பெற்றன. நகரந்தோறும் பட்டணந்தோறும் இம்மாதிரி ஸ்தலங்கள் அவசியம் என்பது நன்கு விளங்குகிறது. முப்பது ஸ்திரீகளுக்கு மேற்பட்டு பிரப்புப் பின்னல் வேலை, பலவித அலங்காரத் தையல் வேலைகள், முதலியன படித்து வருகிறார்கள்.

TELUGU

ఈశ్వర చింతనము

"పాండవులు వనవాసములో నుండియు భగవంతుని చింతించుచుండిరి. ప్రహ్లాదుడు తన తండ్రి కాటము బెట్టుచుండియు మనస్సునందు నారాయణుని చింతనము జేయుచుండెను. సుధాముడను బ్రాహ్మణుడు దారిద్ర్యము పీడించుచుండియు పాండురంగని మరువలేదు. దుఃఖముయొక్క పర్వతములు పైనవచ్చి పడినను నీ విస్మృతి గలుగగూడదు" అని సంత శిరోమణియగు శ్రీతుకారామ్ మహారాజుగారు మహారాష్ట్రభాషలో చక్కని అభంగము పాడియున్నారు.

పాండవులు రాజపుత్రులై రాజ్యమునకు అధికారులుగా నుండియు, వారు వనవాసము అనుభవింప వలసినదయి, అనేక ప్రకారములైన ఆపత్తులు సహింపవలసినదయ్యెను. అన్ని విధములైన సంకటములోను వారు భగవంతుని మరచిన వారుకారు. భగవంతుని చింతించియే వారు తమ కర్తవ్యమునుజేసిరి. ప్రహ్లాదునికి అతని ప్రత్యక్షతండ్రియే కాటము బెట్టెనుగాని, భగవద్భక్తుడగు అతడు నారాయణ స్మరణమును మానలేదు. సుధాముడు దారిద్ర్యముచే పీడింపబడెను గాని, అతడు సతతమును శ్రీకృష్ణుని చింతించి ఆనందముతో కాలము గడపెను. అందువల్ల తుకారామ్ మహారాజుగారు అనుచున్నారు: దుఃఖపు పర్వతములు పైనవచ్చి పడినను, దేవా! నాకు నీ విస్మరణగలుగకూడదు. నీ స్మరణ యుండినయెడల సకల దుఃఖములను నేను ఆనందముగా సహింపగలను. నాకు దుఃఖముయొక్క భారము తోచదు.

దుఃఖములో భగవంతుని మరువగూడదు. ఇది నిజమే; కారణము భగవంతుడే మమ్ము దుఃఖసాగరమునుండి సహజముగా పైకి దీయుచున్నాడు. అయితే దుఃఖమునందు భగవంతుని చింతించుట సహజమేగాని, సుఖములో భగవంతుని చింతించుటయే కఠినము. మేము ఐశ్వర్యమును అనుభవించుచుండి, చేత గొప్ప అధికారముండి, మన చేత గొప్పగొప్పపనులు సహజమైన లీలవలె జరుగుచుండినయెడల భగవంతుని చింతనము కావడములేదు. అప్పుడు ఐశ్వర్యము నాది సామర్థ్యము నాది, జ్ఞానము నాది, అధికారము నాది, ఈగొప్ప కార్యములన్నియు నేను నాస్వయమైన బాహుబలము చేతను, బుద్ధిబలము చేత చేయుచున్నాను. నాచేత నుండి జనహితము జరుగుచున్నది. అన్నియూ చేయువాడను, చేయించువాడున్ను నేనే అను అభిమానము మనకు కలుగుచున్నది. ఇటువంటి సమయమునందు భగవంతుని చింతించుట కఠినమే. ఇటువంటి సమయమునందు ఈ సామర్థ్యము భగవంతునిది. ఐశ్వర్యము అతనివద్దనుండి నాకు చిక్కినది. నాబుద్ధియొక్క ప్రేరకుడు అతడే. నాకు సన్మార్గమును జూపి అతడు నాచేత గొప్ప గొప్ప కార్యములను చేయించుకొనుచున్నాడు. అనేభావన ఎంత మాత్రమును ఉండడములేదు. ఐశ్వర్యము వచ్చినప్పుడున్ను సుఖము వచ్చినప్పుడున్ను భగవంతుని చింతించి నమ్రభావము గైకొనే మహాత్ములు కొందరే.

అన్నిటిలో గొప్ప ఐశ్వర్యము ఎవరిది? అన్నిటిలో అధికసుఖము ఎవరికి లభించుచున్నది? ఎవరిచేత పరోపకారపు కృత్యములు జరుగుచున్నవో, లోక సేవచేయడములో ఎవరు కాలమును వ్యయపరచుచున్నారో, జనహితమును సాధించడములో ఎవరు నిరంతరముగా నిమగ్నులైయున్నారో, వారేనిజమైన ఐశ్వర్యవంతులున్ను, నిజమైన సుఖులగుదురు. అయితే ఇటువంటి మహాత్ములున్న కొన్ని సమయములందు భగవంతునిమరిచిపోయి, భగవంతుని పెలువంక జూచుచున్నారు. మేము ఇంత లోకసేవ జేసినాము. మనచేత ఇంత జనహితము జరిగినది గాని జనులు మమ్ము లక్ష్యపెట్టడములేదు, మామాట వినడము లేదు, ప్రత్యేకమైన మార్గమును స్వీకరించుచున్నారు; తాముపడిన శ్రమ మంతయు సార్థకము కావడములేదు. అనే పుకారు వారి నోటనుండి బయలు బడుచున్నవి. [illegible]కొంచెము ఆలోచించినయెడల, బహిరంగముగా తాము లోకసేవ జేయుచున్నాముగాని, చూడబోతే నిజముగా లోకసేవ నిమిత్తమున తాము తమ సేవనే చేయుచున్నామని, తనకు ధనము మానము, కీర్తి మొదలయినవి ప్రాప్తము కావలెనని ప్రయత్నించుచున్నామని తెలియవచ్చును. అయితే ఒకవేళ కొంతకాలము తాము నిజముగా లోకసేవలో గడపినను, ఆసమయమునందు తాముతమ కర్తవ్యమును చేయ ప్రయత్నపడడం కంటే ఎక్కువ ఏమియు చేయలేదు అనవలెను. ఎచ్చట కొండ దీసికొనిపోవలెయునో అచ్చట చీమవలె ఒక్కొక్క కణముదీసికొని పోవుటకు ప్రయత్నించడములో పురుషార్థమేమున్నది? అందుకోసరము బఢాయి చెప్పుకొనడము ఎంత గడుసుతన మగును?

చెట్టు మొలచి పెరుగుచున్నది. అది ఆకులు, పూవులు, పండ్లు ఇవన్నియు ఇచ్చుచున్నది. పాంథునికి చల్లని నీడయును ఆశ్రయమును ఇచ్చుచున్నది. నది కొండలనుండి బయలుదేరి ఇరుగుపొరుగున నుండు ప్రదేశములను సుభిక్షముగా జేయుచు ప్రాణిమాత్రమునకు జీవనము ఇచ్చుచు ప్రవహించుచున్నది. చంద్రుడు శీతలమును, రమణీయమైన ప్రకాశమును ఇచ్చుచున్నాడు. సూర్యుడు ఉష్ణతయును ప్రకాశమును ఇచ్చుచున్నాడు. తమతమ ప్రకృతి ప్రకారముగా నియమించి ఇవ్వబడిన పనులను జేయు వృక్షములు, నదులు చంద్రుడు సూర్యుడు మొదలయినవి ఒకరి నిందాస్తుతిని లక్ష్యపెట్టడములేదు. అట్లుండ మనపనులను జూచి జనులు మెచ్చుకొనవలయుననే అపేక్ష మనసు ఏల కలుగవలెను? మనలను ప్రేరణజేయువాడు, మనయందు గుణబీజములను పాతిపెట్టువాడు, ఆగుణములను పెరుగజేయువాడు, వేరుగనే యున్నాడు. కవి కావ్యములను జేయుచున్నాడు. లేఖకుడు వ్రాయుచున్నాడు. వక్త భాషించుచున్నాడు. ఎంజనియర్ ఇల్లు గట్టుచున్నాడు, చిత్రకారుడు చిత్రములను వ్రాయుచున్నాడు; అయితే వానికావ్యములో రసమును పోయువాడు, లిఖితమునకు సౌందర్యము ఇచ్చువాడు, భాషణమునకు ఇతరుల చిత్తములను ఆకర్షించు గుణమును తెచ్చువాడు, ఇండ్లకు గట్టితనమును, రమణీయతను ఇచ్చువాడు, చిత్రములో ఉజ్జ్వలతను తెచ్చువాడు, వేరుగనే యున్నాడు. ఆతనిని మరచి గర్వమునకు ఎక్కుట ఎంతమాత్రమును సరిగాదు.

యశస్సు, కీర్తి, లోకమాన్యత, ఇవి సంపాదించు ఇచ్ఛ, వీటి మూలమున సత్కార్యములను చేయడములో జనులు ప్రవర్తించుచున్నారు. ఇవి గొప్ప ప్రేరణా శక్తులై యున్నవి. అయితే ఎవరు నిజమైన ధార్మికులై యున్నారో వారు నిష్కామ బుద్ధితోనే ఏపనియును చేతపట్టవలెను. యశస్సునకొరకు తల్లడిల్లువారు ఒకరికొకరు పరిహాసించడంగాక, క్షుద్రమైన (నీచమైన) హేతువులను మనసులో నుంచుకొని, మంచికార్యములకు విఘ్నములు చేయడమునకు వెనుకదీయకున్నారు. ఇటువంటివారు మంచి కృత్యములు చేయుదురో లేక చెడు కృత్యములు చేయుటకు ప్రవర్తింతురో ఇది పరిస్థితిమీద అవలంబించియున్నది. ఇందుకోసరము యశస్సు, కీర్తి, లేక లోకమాన్యత వీటివంక చూడకూడదు. జనసమాజము తనపనులను జూ-

మెచ్చుకొనవలెనని ఇచ్ఛించగూడదు. ఈశ్వరుని చరణద్వయములందు దృష్టియుంచవలెను. ధర్మము వేదము మొదలవంక వీనులు త్రిప్పవలెను. తమ అంతఃకరణమునందు వసించు దైవికమగు జ్యోతిని ఎల్లకాలమును జాగరూకతతో నునిచి దేవునికి పట్టని పనులేవియు చేయకుండవలెను.

ఎవరు తనహృదయ మందిరమునందు భగవంతుని భద్రపరచి యునిచి యున్నారో వారిజననమరణము తీరి వ్యాపారము సఫలమయ్యెను. భగవంతుడు చేతికి చిక్కిన తరువాత భవభయము యొక్క చింత ఎక్కడిది! అనే అర్థముతో తుకారామ్ మహారాజుగారు చక్కగ పాడియున్నారు.

ఈప్రకారముగా సర్వసమర్థుడును, మంగళమయుడును, ప్రేమమయుడగు భగవంతునికి హృదయమునందు భద్రపరచినయెడల భయమును చింతయును ఉండనేరదు. మరియు ఆయుష్యము మంగళమయముగాను ప్రేమమయముగానగును. ఎవరు భగవంతుని హృదయమునందు ఉనిచియున్నారో వారి సకల వ్యవహారమును పరమాత్మ ప్రీత్యర్థమే జరుగుచున్నది. వారు చేయునవి అన్నియు ఈశ్వరుని చరణములకు సమర్పణము జేయబడుచున్నవి వారికి విశ్వమెల్లను మంగళమయమగుచున్నది. అప్పుడు అచ్చట రాగము ద్వేషము, భయము, మత్సరము, ఇటికి చోటే చిక్కడములేదు.

శుభము

"మనోరంజన్" అను ఒకమహారాష్ట్రి సంచికనుండి భాషాంతరము జేయబడినది.

పి. మంగళాబాయి.

స్త్రీలకు విద్య కావలెనా?

శ్రీమతి యం. కోటీశ్వరమ్మగారు

సోదరీమణులారా: ప్రస్తుతము మన దేశమున స్త్రీలకు విద్య కావలెననువారు కొందరును, స్త్రీలు చదువుటవలన ప్రయోజనమేమి? ఎంతచదివినను గృహకృత్యములలో (అనగా వంటచేయుట కసవూడ్చుట అంట్లుతోముట యని వారి అభిప్రాయమై ఉండును.) వినియోగించవలసినదే గాదా. ఏదైన గ్రంథ కాలక్షేపణ చేసికొనుటకు నాలుగు తెలుగు ముక్కలు వచ్చిన చాలవా యని కొందరును, పలువురు పలువిధముల వాదములు చేయుచున్నారు. ఎవరి అభిప్రాయములు ఎట్లున్నను నిజమాలోచించవలసియున్నది. గృహకృత్యములే గదా యని పలువురు నిర్లక్ష్యభావముగా మాట్లెడదరు. సోదరీమణులారా, అట్టి భావమును మీరేమని తలంచుచున్నారు? నిజమే, మనము చేయునది స్వల్పపు పని యనియా తలంచుచుంటిరి? కాదు. అట్లెన్నటికిని గాదు. గృహకృత్యములు సామాన్యములు గావు. ఎంత ఓపిక, ఎంత శాంతము, ఎంత ప్రేమ, ఎంత సమర్థత, ఎంత ఆదరభావమున్న ఒక స్త్రీ గృహకృత్యములను చక్కగా నెరవేర్చగలదో చూతము.

మొదటిది. గృహస్థాశ్రమము అవలంబించుట ఎందుకనగా అతిథి అభ్యాగతులను ఆదరించుటకున్నూ, సత్సంతానముల బడయుటకున్నూ, గృహస్థాశ్రమమె మొక సోపానమని మన పెద్దలు నుడివియున్నారు. మొదట గృహమును ఎట్టి స్త్రీ చక్కగా నిర్వర్తింపగలదో మనము తెలిసికొన గలిగితిమి

రెండవది. "శిశుపోషణ" యన్న సామాన్యమైనది గాదు. దేశమునంతను పాడుచేయవలెనన్నను, బాగుచేయవలెనన్నను "శిశుపోషణ" లోనే యిమిడియున్నది. "శిశుపోషణ" యందు తల్లికి ఉండవలసిన నేర్పు ఇంతయని చెప్పుటకు వీలులేదు. వారిని పెంచుటయందు దాసిగా ప్రవర్తించవలెను. వారికి ఆహారాదుల నిచ్చుపట్లను, ఏదైన అకస్మాత్తుగా ఒక అపాయము సంభవించినప్పుడును ధైర్యముతో వారిని కాపాడగలిగిన తల్లి ఒక గొప్ప వైద్యుడనియే చెప్పవలసియున్నది. వారికి ఆటపాటలను, వినయ విధేయతలను ధైర్యసాహసములను నేర్పుటయందు తల్లి యొక చిన్న బాలికవలెను, ప్రేమగల దేవతా స్వరూపమువలెను ప్రవర్తించవలసియున్నది. వారికి విద్య నేర్పుటయందు తల్లి యొక గురువుగా నుండవలెను. వారికి జబ్బులు వచ్చినప్పుడు ఉపచారములు చేయుటయందు ఒక దాదిగా ప్రవర్తించవలెను. వారు పెద్దవారైనప్పుడు వారికి ఆలోచనలు చెప్పుటయందు ఒక మంత్రిగా ప్రవర్తించవలెను. శిశువులు సుమారు పదునారు వత్సరముల వరకైనను యిన్ని విధముల తల్లి పోషణలో పెరుగవలసియున్నది గదా! అట్టి బిడ్డలు పెరిగి పెద్దవారైనప్పుడు రాజ్యమేలుచున్నారన్నను, లేక దైవభక్తులుగా నున్నారన్నను, లేక ఒక ఒకగొప్ప శాస్త్రజ్ఞులై ప్రజలకు మంచి మార్గములు చూపుచున్నారన్నను, లేక దొంగలై దారులు గొట్టి అబద్ధసాక్ష్యములకు బోయి నమ్మినవారిని చెరిపి అన్యాయముగా డబ్బు సంపాదించుచున్నారన్నను కీర్త్యపకీర్తులు ఎవరికి చెందవలసి యున్నది?

సోదరీమణులారా, ఇట్టి విషయములో చిన్ననాడు తల్లి పెంచగలిగిన శక్తియే యనుకొందుమా లేదా? తెలియని వారనేకులు అనేకవిధములుగా తలంచిన తలంతురుగాక. దేశము మంచిస్థితిలోనికి రావలెనన్నను, చెడు స్థితిలోనికి రావలెనన్నను పుట్టి పెరుగుచున్న బిడ్డలే కారణమనియెదరా లేదా? అట్టిబిడ్డలను పెంచు తల్లులే అసమర్థలయి తెలివిలేక వారయివిద్యయన్న నేమో ఎరుంగని పశుప్రాయులై యున్న, బిడ్డలకు మంచిమార్గము లెట్లు అలవడును? బిడ్డలు ఎట్లు దేశభక్తులు కాగలరు? దేశభక్తియన్న నెట్లు వచ్చును? ఐకమత్యతయన్న నెటునండికొని తేగలము? ధైర్యసాహసములన్న నొకరిచ్చిన వచ్చునవి యా? వినయ విధేయతలన్న ఎవరిసొమ్ము? స్వతంత్రతయన్న నెట్లు సంపాదింప గలుగుదురు? ఇన్నియు మాతృస్తన్యము నుండియే గదా లభింపవలయును. అట్టిమాతలు పూర్వము ఘోరమైన రణరంగములయందు సహితము భర్తలకు తోడుగా ఉండి శత్రువుల నురుమాడిన హిందూ వనితలు! కోటముట్టడులయందు భర్తలు ప్రాణములు కోల్పోవుట జూచి సహించలేక దివ్యమైన విద్యుల్లతలవంటి శరీరములను అగ్నిదేవునికి ఆహుతి గావించిన పరమ పతివ్రతామణులు, రణరంగములను బోలేక బోవుచున్న తనయుల జూచి రోషవాక్యముల బలికి ధైర్యము చెప్పి దీవించి పంపిన వీరమాతలు! సత్యరక్షణకై భర్తలతో కారడవులు దిరిగి ప్రాణములను సయితము లెక్కసేయక సత్యము నిలిపిన సతీమణులు! అతిథులను పూజించి తృప్తిపరచుటకై తనయుల ప్రాణములు బలిగా నిచ్చిన భారతమాతలు! వినయ విధేయతలయందు పేరొందిన హిందూ సుందరులు నేడు ఏట్టిస్థితిలో నున్నారో చూడుడు! ఏనాడు స్త్రీలకు విద్య అక్కరలేదనియు, స్త్రీలకు ఏమాత్రము స్వేచ్ఛకూడదనియు, "స్త్రీలన" పురుషుల సుఖము కొరకే నిర్మింపబడిన వారనియు తలంచి వారిని నిర్లక్ష్యముతో నీచముగా జూడ మొదలిడిరో అనాటనుండియే భారతమాత కన్నీరు పెట్టసాగెను.

దీనికి ఒక చిన్న ఉదాహరణము నిట సూచించెదను "ప్రహ్లాదుని" జన్మవృత్తాంత మొక పర్యాయము మనసున స్మరింపుడు. రాక్షసవంశములో అట్టి సద్భక్తుడు పుట్ట నేమి కారణము? గర్భిణితో నున్న లీలావతికి నారదుని యొక్క ఉపదేశ మేగదా కారణము. స్త్రీలు గర్భిణితో నున్న కాలములో బిడ్డలకు పాలిచ్చుకాలములో వారికి సర్వము నేర్పుకాలములో తల్లులు ఎట్టి స్వభావములు గలిగి ప్రవర్తించెదరో బిడ్డలును తప్పక అట్టిస్వభావములు గలవారయ్యెదరు. చిన్నతనమున అలవడిన స్వభావ మెన్నటికి మారనేరదు. యావజ్జీవపర్యంతము స్త్రీ పురుషులు అనుభవించవలసిన మంచిచెడుగులకు స్త్రీలు కారణమైయున్నారు. గనుక అట్టివారిని పశుప్రాయులుగా నుంచకుడు. సోదరీమణులారా? ఇప్పుడు మీయెదుట ఆటలు ఆడుచు, పాటలు పాడుచున్న మీచిన్న బాలికలే ముందు మీదేశము యొక్క భాగోగులకు కారకులై యున్నారు. బాలురతోపాటు బాలికలకు అన్ని విద్యలు నేర్పించి లోకజ్ఞానము గలవారినిగా చేసి దేశమును తొంటిస్థితికి తేవలసి యున్నది. స్త్రీలకు విద్య కావలెనా? యను సందేహమును విడిచి పెట్టవలయును.

మంతా కోటీశ్వరమ్మ.

వృత్తాంతములు, వ్యాఖ్యలు

1921 వ సంవత్సరము నవంబరు నెలలో పాట్నా హైకోర్టులో వకాలత్ పనిచేయుటకు సెలవివ్వవలెనని మిస్ హజ్రా (Miss Hazra BA, BL.,) బి. యే. బి. ల్. గారు దరఖాస్తు చేసి యుండగా స్త్రీలకు ఇవ్వడము లేదని ఆ హైకోర్టువారు తిరస్కరించి యుండిరిగదా! ఆమెగారు ప్రివికౌన్సల్ (Privy Council) కు అప్పీలు చేసి యుండినది. ఆమెగారి అప్పీలును వెనుక పత్రికలో ముద్రించి యుంటిమి. లీగల్ ప్రాక్టిషనర్సు అక్టును ఇపుడు సవరించి యుండుటచే ఆమెగారిపుడు పాట్నా హైకోర్టులోనే వకాలత్ చేయుటకు మంజూరు చేయబడియున్నది. ఇండియాలోపల ఈమెగారు స్త్రీలలో వకాలత్ పనిలో ప్రవేశించుటకు మొదటివారై యున్నారు. ఈ యుద్యోగమున వీరికి జయమగు గాకయని ప్రార్థించెదము.

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ఘనత చెందిన వి. యస్. శ్రీనివాస శాస్త్రులగారికి బదులుగా సర్వజనాంగ సమితికి (League of Nations) ఇండియాపరముగా నియమింపబడియున్న మిస్టర్ సైద్ హాసన్ ఇమాంగారు పాట్నా హైకోర్టు వకీళ్లలో అధ్యక్షులై యుండుటయేగాక భారత స్త్రీలకు చాల సహాయపరులై యున్నారు. రెండు సంవత్సరముల క్రిందట బీహారు శాసనసభలో తేబడిన స్త్రీల ఎన్నికాధికార చట్టమును వీరు బలవత్తరముగ పోషించిరి. ఆకాలమున ఈ విషయమై మహిళా భారతీయ సమాజమువారు చేసిన యుద్యమమునకు చాల సహాయముచేసిరి. చాల మనోహరరాలును, బుద్ధికుశలురాలును అగు అతనిభార్య స్త్రీలకు కార్యదక్షత గలదను విషయములో సంపూర్ణ నమ్మకము కలదై యుండుటయేగాక వారి శక్తులను ప్రదర్శించుటకు పురుషులతో పాటు వారికిని సమానమైన అవకాశములను కల్పించి యిచ్చుట న్యాయమని చెప్పుచున్నది. మిస్ హజ్రాగారు వకాలత్ చేయుట కవకాశము నివ్వవలెనని పాట్నా హైకోర్టులో దరఖాస్తు చేసినపుడు హాసన్ ఇమాంగారు ఇది న్యాయమైన విన్నపమని యెంచి దానిని సాధించుటకు సర్వవిధముల సహాయము చేసిరి. హాసన్ ఇమాంగారును వారి ధర్మపత్నియును మాదిరి దంపతులై యున్నారు. "పంచమహా సామ్రాజ్యములలో" ఇండియాదేశము పరముగా వీరు ప్రతినిధులై పోయి యుండుట స్త్రీలకెంతయో సంతసనీయంబై యున్నది.

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భారతీయ మరియు రాష్ట్రీయ శాసనసభలకు నూతన సభ్యుల నేర్పరచుటకు సమయమువచ్చి యుండుటచే ఎన్నికాధికారము గల స్త్రీలును, ఎన్నికాధికారములేని స్త్రీలును, వెనుక సంవత్సరములలో స్త్రీల నిమిత్తమై పాటుపడియుండు దివాన్ బహద్దూర్ కృష్ణనాయర్, రావుబహద్దూర్ దేశాయి, మ॥ యస్. యం. బోసు మ. దేవకీ ప్రసాద్, పండిత నారాయణగురు విశేషముగ మ॥ టి. వి. శేషగిరి అయ్యర్, డాక్టర్ గోర్, మ॥ జోషీ గారిని మరల సభ్యులగ నియమించుటకు వలయు సహాయమును చేయుట అవసరమై యున్నది. ఏలయన, వారు స్త్రీలకు సంబంధించిన సమస్త యుద్యమములకును, పూర్వమువలె సహాయము చేయుట నిశ్చయమని మనము నమ్మవచ్చును. స్త్రీల జీవితమునకు సంబంధించిన సవరణలు ఇకను అనేకములు గలవు. వాటికొరకు మనకు నమ్మకమై, వీరి సహాయము అవసరమై యున్నది. పై చెప్పబడిన వారందరును స్త్రీలకు ఎన్నికాధికారము నివ్వవలసినదని తీర్మానములను తెచ్చినవారు. ఆతీర్మానము నామోదించిన సభ్యుల నేకులున్నారు. వారికిని మనము సహాయము చేయుట అవసరము.

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మద్రాసాధి పద్యములో వృద్ధిస్థితిలో నుండు నెల్లూరు పట్టణములో ఎన్నికాధికారముగలు స్త్రీల భారతీయ మరియు రాష్ట్రీయ శాసన సభలకు సభ్యులను ఎన్నుకొను నిమిత్తము "జూబిల్ ఆస్పత్రిలో" వసతి చేయవలసినదని ఆ పట్టణపు పౌరసభవారు తీర్మానించి యున్నారు. ప్రథమమున స్త్రీ సభ్యురాలిని చేర్చినది ఈ నెల్లూరు పౌరసభయే. ఇపుడు స్త్రీల ఎన్నికాధికారమును ఉపయోగించుటకు వసతిని కల్పించినది నెల్లూరు పౌరసభయే. భారతీయ మరియు రాష్ట్రీయ శాసనసభలకు ఒకటే రోజున ఎన్నికలను తీసికొనుట మంచి యేర్పాటు. మన దేశమున కిపుడు సందిగ్ధస్థితి ప్రాప్తించి యున్నది. ఇట్టివిషమ సమయమున దేశహితమునకై చట్టముల నేర్పరుచు యధికారముగల సభ్యుల నేర్పరచుట చాల జవాబ్దారియైన పనియై యున్నది. నెల్లూరు స్త్రీలు తమ ధ్వజము నెత్తి ఓ, నెల్లూరు! నీ పేరు వర్ధిల్లుగాక!

కెన్యాలోని భారతీయులకు అవమానకరమైన పరిమితులను కలుగచేసి నందుకై బ్రిటిష్ పార్లమెంటు వారిపై భారతీయ పురుషులతోపాటు స్త్రీలకును చాల అసమాధానము కోపము కలిగియున్నది. బొంబాయిలో శ్రీమతి సరోజిని దేవిగారి అధ్యక్షత క్రింద జరిగిన ఒక గొప్పసభలో, జనాంగ పక్షపాతముచే బ్రిటిష్ ప్రభుత్వము వారు చేసిన తీర్మానములలో కెన్యావాసులగు భారతీయులకు తమ సహృదయమును పంపినదేగాక ప్రభుత్వము వారి తీర్మానమును రద్దుచేయించుటకు వలయు ప్రయత్నములన్నిటిని చేసెదమని వారికి తెలిపియున్నారు. మిసస్ అవంతికాబాయి గోఖేల్ గారు సయితము ఈ మీటింగులో మాటలాడిరి. మహిళా భారతీయ సమాజముల శాఖలలో, ఆఫ్రికా నివాసులగు భారతీయులకు చేసిన ఈ అన్యాయ

మరియు అవమానకరమైన అనానుకూలమును గురించి ఖండన సభలు జరిగియున్నవిగాని బ్రిటిష్ ప్రభుత్వమువారి ఈతీర్మానము భారతీయ జనాంగమునకే అవమానకరమైనదిగా యున్నదిగాన సమస్త స్త్రీ సమాజముల వారును సభలుచేసి ప్రభుత్వమువారి తీర్మానమును ఖండించవలసినది అవసరము.

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భారతస్త్రీలు వ్యాధిగ్రస్తులను పోషించు విధానమును నేర్చుకొనుటకై మొట్టమొదట తూరి ఇప్పుడే సీమకువెళ్లి నారంభించియున్నారు. కాశ్మీర్ నివాసియగు మిస్ మౌలాభక్షి (Miss Maula Buksh) యను నామెయు నానిటాల్ వాసియగు మిస్ లవినియా మావా (Miss Lavinia Mawa) యనునామెయు "భారత స్త్రీ నిధినుండి" వేతనములను పుచ్చుకొని సీమకు వెళ్లి చదువుకొనుటకు అవకాశమును పొంది యున్నారు. కలకత్తా డఫ్రీన్ అస్పత్రిలో ఈవృత్తిని నేర్చుకొనుటకై ఇద్దరు ఉత్తమ వర్ణపు భారతస్త్రీలకు రీడింగ్ ప్రభ్విణిగారు "భారత స్త్రీ నిధి" నుండి వేతనము నిచ్చుచున్నారు ఈ "రోగ సంరక్షణ" వృత్తియందు ఇండియా దేశమున చాలవృద్ధి కలుగవలసి యున్నది. బర్మాదేశములో నర్సస్ రిజిస్ట్రేషన్ బిల్లు (Nurses, Registration Bill) మంజూరైనది. ఈచట్టములో ఈవృత్తి నవలంబించు స్త్రీలకు విశేష వేతనము, గౌరవము కలుగించబడియున్నది. ఈ బర్మాయొక్క ఉదాహరణ ననుసరించి మద్రాసుకూడా నడవబోవుచున్నది. రాబోవు మద్రాసు రాష్ట్రీయ శాసనసభలో ఈ విషయమై యొక బిల్లు తేబడుచున్నది.

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బెంగాల్ దేశమును (Bengal) విభజించినపుడు "వందేమాతరం" అను దేశాభిమానమును ప్రేకించుమంత్రమును మొట్టమొదట పాడిన "శ్రీమతి సరళాదేవి చౌదరి" గారు ఇండియా దేశముయొక్క "స్వరాజ్యోద్యమములో" చాల ప్రసిద్ధిగాంచియున్నదిగదా: — ఈమె గారికీ యుద్యమములో అనేక గాయముల సంభవించినవి. ఆమెభర్తగారి ఖైదు, బడలికగల దీర్ఘ ప్రయాణములు, ప్రియమైన పుత్రుల నుండి వియోగము మున్నగు విపత్తులు దేశసేవా కార్యములో ఈమె గారికి ప్రాప్తించినవి. ఇపుడు కడపటి కష్టమేమో యనునట్లు ఆమె భర్తగారు ఆకస్మికముగా మృతినొందియున్నారు. శ్రీయుత గాంధి గారి అనుచరుడైన పండిత రాంభుజి దత్త చౌదరిగారు దేశస్వతంత్రమునకై ధైర్యముగ పాటుపడుచుండిరి. ఈ యుద్యమములో వారికి మరణము త్వరనై యుండవచ్చునని తోచెడిని. అతడు సంఘ సంస్కరణమునకును రాజకీయ విషయములకును చాల పాటుపడినవాడు. అతని మరణమువలన హిందూ, ముసల్మాన్, శిక్కులు, పంజాబులో నేకీభవించుటకు సహాయమై యున్నది.

మదరాసాధి పత్యములో దక్షిణ భాగమునందున్న తిరునల్వేలి (Tinnavelly) లో "స్త్రీల పరస్పర సహాయ సంఘమును" (Co-Operative Society) స్థాపించు నిమిత్తమొక స్త్రీల సభ జరిగినది. దానిలో అన్ని మతముల మరియు నన్ని వర్ణముల స్త్రీలును సమావేశమై యుండిరి. పంచాయితుల రిజస్ట్రారీగారగు రావుబహదూర్ యన్. గోపాలస్వామి అయ్యం[illegible] గారు అధ్యక్షతను వహించి యుండిరి. శాసన సభ్యుడొకడు సయితము అసభలో ప్రసంగించెను. స్త్రీలు తమ సంఘమునకు వలయు అధికారులను నియమించుకొనిరి. మిసస్ పొన్నమ్మాళ్ గారిని సంఘాధ్యక్షులుగ నియమించుకొనిరి. దక్షిణ హిందూస్థానపు స్త్రీలు ద్రవ్యవిషయములో చాల మితవ్యయులై జాగరూకతగా యున్నారు. ద్రవ్యమును అభరణముల రూపముగ మురగ వేయుటకంటె పరస్పర సహాయసంఘములో వేసి వడ్డికిచ్చునట్లు చేయుట మంచిదని వారిపుడిపుడు తెలిసికొనుచుండుట చాల తృప్తికరమై యున్నది. ద్రవ్యమును ఒకచోటచేర్చి పెట్టుటకంటె చలామణిలో యుండుట కవకాశమిచ్చుట మంచిదని వారు తెలిసికొని దానిని ప్రోత్సాహపరచుచు వచ్చినచో ఇండియా దేశపు పరిశ్రామిక మరియు చేతిపనులను వృద్ధిచేయుటకు కావలసినంత అవకాశము దొరకుచున్నది. పరస్పర సహాయ సంఘమును స్థాపించుటలో సేలం స్త్రీలు మొదటివారు. వారి సంఘముయొక్క సంఖ్య ఇపుడు చాల వృద్ధినై యున్నది. ఇట్టిసంఘములు ఇకను అనేకము లేర్పడి స్త్రీలకును, మాతృభూమికిని ప్రయోజనముగు గాక యని ప్రార్థించెదము.

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స్త్రీ సేవామందిరము (Women's House of Service) నకు సంబంధించిన శిశు స్వాగతాలయము (Baby Welcome Centre) నకు ప్రథమ మాసములో వేయిమంది బిడ్డలు అనేక స్త్రీలు వచ్చి యుండిరి. సుమారు 300 కేసులకు పైగా సామాన్యమందులతో చికిత్స చేయబడిరి ఇట్టి ఆలయములు ప్రతిపట్టణములోను గ్రామములోను యుండుట యవసరమని యీ అనుభవమువలన తెలియవచ్చుచున్నది. 30 మంది స్త్రీలు బెత్తపుపనులను, తలదిండ్లవలలను కుట్టుట అల్లకము, కుట్టడము, నేతమొదలగు పనులను ఈ స్త్రీ సేవామందిరములో నేర్చుకొనుచున్నారు. ఈ సెప్టెంబరు తే 7 వ దిన శ్రీవెల్లింగ్డన్ ప్రభ్విణిగారు పై సేవా సదనమునకు విజయంచేసిరి శ్రీమతి డాక్టర్ అనిబెసెంటు అమ్మగారును వచ్చియుండిరి. ముఖ్యముగ "శిశు ఆదరణ నిలయము"న చేయబడుచుండు పనిని చూచుటకు వారిరాక. అచ్చటి ఏర్పాటులను చూచి చాల సంతసించిరి. ఈసమయమున శ్రీ ప్రభ్విణిగారు సదనమునకు మంత్రసాని ఉపకరణముల పెట్టె యొకటి దానము చేసిరి. ఇపుడు, సదనమున నివాసముగనుండు నర్సు ఇరుగు పొరుగుల అవసరములగు బిడ్డ కాన్పుల సమయమున సహాయమగులదు. దిండు ఒరల నగీషిపనులు, బెత్తపుపనులు చూచి చాల సంతోషించి బెత్తపుపని సామాను ఒకటి శ్రీ ప్రభ్విణిగారు కొనిరి. ఆటలో సదనపు కమిటీ సభ్యులు, పిల్లలు, వచ్చియుండు వారు, వీరలయొక్క పోటోగ్రాఫులు అనేకములు తీసికొనబడెను.